

Of the Imitation of CHRIST.

Three, both for wiselome, and good
lines, most excellent bookes, made
170. yeares since by one THOMAS
of KEMPIS; and for the worthi-
nes thereof oft since translated
out of Latine into sundry lan-
guages by diuers godly
and learned men.

Nowe newlie corrected, translated
with most ample textes, and sentences
of holie Scripture illustrated by
THOMAS ROGERS.

Iohn 14. 16.

I am the waie, the truth, and the life.

Marke. 8. 38.

*Whosoever wil followe me, let him denie himselfe,
and take up his crosse, and followe me.*

1 Cor. 11. 1.

Followe me, as I followe Christ.

AT LONDON,

Printed by Peter Short, dwelling on
Bredstreet hill, at the signe
of the Starre.

1596.



DOMINO
THOMAE BROMLAEO, EQVITI
AVRATO, NON MINVS EGRE-
GIA PIETATIS, MORVM, AC
LITERARVM LAVDE, QVAM
SYMMI IN ANGLIA

CANCELLARIA-

TVS AMPLI-

TVDINE IL-

LVSTRI:

THOMAS ROGERVS

NOS VERE QVIDEM AVREOS
DE CHRISTO IMITANDO LI-
BELLOS, ASE ELATINO CON-
VERSOS, CASTIGATOS, ET
VARIIS, AC MYLTIPPLICIBVS,
SS. SCRIPTVRAE SENTEN-

TIIS INSIGNITOS, IN

GRATI ANIMI TE-

STIMONIUM

CONSECRA-

VIT.



The first Epistle of the
translator touching Christi-
an imitation in general, to the
faithful imitators of our Saviour
Christ in England. Sa.



Who entereth in-
to a due consideration of
mans nature shall easi-
ly perceiue that most
strangely it is addicted
vnto Imitation, and though in truth we
should liue by lawes not by examples,
that examples doo more moue, than doo
lawes, seruants in a family, soldiours in
an army, subiectes in a common weale
may confirme what I say. For seruantes
will imitate their maisters, soldiers their
captaines, subiects their gouernors, be
they good, be they bad, yea get they praise
or get they infamie, profit or hurt there-
by, thinking their liues to be a lawe, and
that to be well done, which is doone after
their example.

Man by na-
ture is giuen
to imitation

eccle. 10.
verse

Hieronim
Epist. ad
Heliodor.

I Whereby I do note, first, that they
a. 3. should

The first Epistle

should haue great regarde vnto themselves, who are anie way either for birth, or for office, or for calling, whether is bee spirituall or temporall better than other men. For they cannot sin without great hurt and danger to the common-weale, saie I of them, as once spake Cicero of iudges^c. Whence it is, that mightie men shall mightilie bee tormented^d.

^c Cic. 2. 2
in Verrem,
^d Wisd. 6, 6

2. Secondlie, that, seeing our nature is such, we are to take special heed whome we follow or imitate. For euery one maie not be followed, neither shall the vngodly behauior of others excuse vs before God. For we must al appeare before the iudgement seate of Christ^e, to receiue according to our own deeds^f. The licentious life of the Magistrate shall not quite the subiect, if hee liue not vnder lawes; nor the wickednes of maisters excuse the seruant, if hee be vngracious; nor the ill conuersation of the preacher be a cause to saue the hearer, if he be vngodlie. For, that soule that sin neth, be he what he maie, shall die^g.

^e 2 cor. 5. 10
Reue. 22, 12
^f Psa. 62, 12
Math. 16, 27
Roman. 2, 6

^g Ezech. 18. 4
Who are to
be followed

The precept therefore which is giuen to an imitator of Orators, I could wish were followed of a Christian imitator. In oratorie imitation two sorts of example

to the followers of Christ.

there be one alwaies, and most necessarie to be followedⁿ, the other but sometime and in some things. The example alwaies necessarie to be followed of an Orator is among the Grecians Demosthenes, Cicero among the Latines: they who are but sometime and in some things to be followed, are Poets, and Historiographers.

So in Christian imitation two sortes of Examples there be: one to be followed and that both necessarie, and alwaies, which is our Saviour Christ; the other but sometime, and in some things, as are good men and women, whether they bee alive or dead.

Strange perhaps it may seeme, that the good but sometime, & in some things should be imitated. Yet is it not so strange as true. For every example of theirs maie not be followed of us. For the better conceiving whereof, it is to bee noted that foure sortes of examples, yea of the elect, and righteous wee may reade of in the holie scriptures.

1 The first wee may behold to imitate: as Abrahams faith¹; Iosephs chastitie². Davids zeale³; Tobias pitifulnes toward the poore⁴; and such like wherewith the Bible is most singularlie replenished.

1 Psalme. 119, 14, 20, &c. Tobit. 1, 16, 17, 18, Tob. 2, 2, 3, 4.

^b Sturmius in ca. lib. sui de imitatione. Orat. Ora torte Imitatione Demosthe. Cicero. Poets. Historiographers. Christian imitation. Christ alwaies to be followed. Good men sometime & in some things to be followed and why. Foure sortes of examples of good men mentioned in the holie scripture.

Gen. 15, 5
Roman. 1, 20, &c.
Gen. 39, 7
2, 2, 3, 4

The first Epistle.

These are set before vs, that we should not be slouthfull, but followers of themⁿ which through faith and patience inherit the promises.

• Heb. 6, 12
• Numb, 12
verse 14

Num. 27, 14
Deut. 32, 51
53

P 2, Sa. 11, 2
3, 4, 5
• Matth, 9
verse, 39

70, &c
• Luk. 22, 24
25, &c

• Phil. 3, 12
• Deut, 34
verse 1, &c

4, 5
• Numb. 20
verse 15

25
Num. 33, 38
• 2. Sam. 12
Verse 10

11
• 2. Samu. 16
verse 22

• Luk. 22, 26
• Mat. 10, 42
• Luke. 22, 25

26, &c

2 Other examples there be, which are wicked, as the incredulitie of Moses & Aaron^o: the adulterie of David^p, Peters denial^q, the ambition of the Apostles^r &c: which are placed before vs, but for diuers endes. First to keepe vs, from that vaine opinion, which in these daies hath mightily crept into the minds of manie, that the elect and regenerate sin not. For that each of these, yea and al these too were elected, I thinke the most fantastickall will not deny, and yet that they sinned in most hainous maner is apparant.

Secondly to make vs the more warrelie to looke vnto our footing. For, if they so highlie in Gods favor, & so singularly adorned with his heauenly giftes, did fall and defile themselues: so filthily with sin, with what great feare and trembling ought we to make an end of our saluation^s, who are nothing comparable in spiritual giftes vnto them, least as God either punished (as he did Moses^t, Aaron^u, and David^x with temporall punishments) or reprov'd (as Peter^y and the Apostles^z) them to their amende-
ments

to the folowers of Christ.

mens: so he punish vs eternally to our utter confusion.

Thirdly, though we sin, that we neither go on forward, and proceede in wickednes, nor despaire of Gods mercie, no more then they did. For the Lorde is a rich ouer al, that cal vpon him, & repent. Therefore ought no man to despaire. For it is a true saieng^b and by al meanes worthie to bee receiued, that Christ Iesus came into y^e worlde to saue sinners^c, whereby manie haue attained mercie, vnto the ensample of them^d which shal in time to come belecue on him vnto eternal life.

Last of al they are set before vs to this end, that as God is merciful; so should we bee^e. And as he is readie to receiue such into fauor as repent^f: so should we be merciful towards al men^g, that in his iudgments we maie find mercie^h. Whereby certaine both Heretikes, as the Catharans, or Nouatians, who taught that none which sinned after they were regenerate, could be savedⁱ, and Atheists, as machiuel, & his fauorers, who think that iniuries receiued should neuer be forgiven^k, are confuted.

3- Other things were wel done by good men in time passed, which in these daies

a. 5.

cannot

^a Ro. 10, 13

^b Tim. 1. 13

^c Matt 9, 13

Marke, 2, 17

^d Tim. 1, 16

^e Luke 6, 6

^f Luk 15, 20

^g Eccle. 2, 13

19, 20. 32

^h Mat. 12, 32

Math. 5. 44

Luke 17, 3

ⁱ Matt. 5, 7

^j Cypri. lib.

4. Epist. 2

epistol.

Euseb. lib. 2

chap. 43

^k Theorem.

6. lib. 3. com.

ment, contra

Machiuel,

pag 314, 315

316, &c

The first Epistle

cannot bee folowed of vs without offence
to God. As they circumcised their male
children the eight day¹. which is un-
lawfull for vs to doo^m; they offered sun-
drie, and many sacrifices, I meane bloody

^m Acts. 15, 3 sacrifices, unto the Lordⁿ, we may not
5, &c so doo^o, one brother in those daies mari-
Galath. 5, 1 ed the wife of another^p, so to marry now
^m Leuit. 17, 3 were incest.

4, &c
Leui, 22, 17 4 Finally, some deeds we may reade of
18 which were singular, such as neyther we
19, &c may, nor others in those daies might fol-

low without the special & extraordina-
Col. 2, 20 rie motion of the holy spirit. As was A-

Hebru. 9, 1 braham's readines to kil his own and on-
Hebru. 10, 1 ly sonne Isaac^q, as likewise was the spoile
2, &c

^p Deut. 25, which the Iewes made of the Aegyptians
6, &c by detayning their iawels of siluer, and

Ruth, 4, 3 iawels of gold^r. The dooing whereof was
Math. 23, 24 commendable in them, bicause they were

25, &c commanded^r, but most damnable should
Mark. 12, 19 be in others, for that there be command-

30, &c
^q Gene. 22, 1 ments to the contrary^r, but none to doo
2
3, &c so.

^m Exo. 17, 35 Whereby it is apparant, that good
36 men are not in all thinges to bee imita-

Gene. 22, 1 ted. But as saint Paule would be so fo-

Exo. 11, 1, 2 lowed, as hee followed Christⁿ: so should
^r Deut. 5, 17 they doo.

Exod. 20, 13
Mat. 5, 11, Deut. 5, 19, Exod. 20, 13, Romans, 13, 9.

^m 1. Cor. 11, 1.

There

to the followers of Christ.

Therefore our Saviour is the example of us to be followed, and that alwaies, & necessarilie: alwaies, for that he was most perfectly good^a: and necessarilie, because both himselfe^y, and his Apostles^z, hath commanded us to do so.

But here mystake mee not, I beseech you. For albeit I say, our Saviour Christ is alwaies, yet doe I not say in al things, & though necessarilie to be followed, yet not as hee was God, for hee fasted fourtie daies and fourtie nights², hee rebuked the waues of the sea, and the winds, and they ceassed raging^b, hee walked on the sea as on drie land^c, with seauen loaves and two litle fishes he fed four thousand men^d, besides women and children^e, as one time: at another with five loaves & two fishes, hee fedde about five thousand men^f, besides women and children^g; he restored sight to the blind^h, heaith to the sickⁱ, to the dead life^k, and manye other miracles by the almightie power of his Godhead he wrought, which are unimitable (as I may say) of mortal man. In so much as they offend greatlie, whether they doe it of superstition, as Papists, or of meere zeale as did the god of 26, &c. Mat. 4. 23, 24. Mat. 9. 35. ^a Ioh. 11. 43, 45. Marke 15. 35, 41, 42.

Christ alway
necessarilie to
be followed
and why?

^a Esai. 53. 9

Iohn. 8. 46

1 Pet. 3. 22

1 Iohn 3. 5

^y Mat. 11. 29

Iohn. 13. 15

34

Iohn. 15. 12

² 1. cor. 1. 1

Ephes. 5. 1, 2

Philip. 2. 5

1. Pere. 2. 21

^a Matth. 4. 2

^b Luk. 8. 24

25

Marke. 4. 39

^c Mat. 14. 25

^d Mark. 8. 9

^e Matth. 15. 28

verse 34

38.

^f Iohn 6. 10

^g Mat. 14. 13

verse. 19

20. 11. 42

^h Math 9. 27

28. 29. &c

ⁱ Mark. 5. 25

^k Ioh. 11. 43, 45

Not.

One so cal-
led for his fa-
king fortie
daies, which
he did more
then once, of
whom Iohn
Wierus in a
treatise of his
De ieiunijs
Commentarijs
pag. 125
August.
verbis Do-
mini
Wherein
Christ is to be
imitated.

Theodor.
lib de Acti-
na virtute.

Bernar-
dus li. Sent.

The first Epistle

Norweigh^l, who dare enterprise to imi-
tate our Saviour in any thing which hee
did miraculously as a God. My reason is,
because there is neither commandement
that we shoulde, nor example of any Dis-
ciple or apostle in holie scripture, that
would or durst so doe. For we are not
commanded to make a new world,
to create things visible or inuisible,
no nor in the worlde to doe myra-
cles, and to raise the dead, said Au-
gustine^m, and so doe I.

Our Sanior Christ therefore in those
things which he did as a God, must religi-
ously be worshipped, and folowed zealously
in what he did as a man. He that loveth
and hateth what Christ as a God doeth
loue and detest, imitates Christ as much
as man may imitate God: he that doeth
that which Christ did as a man, doeth
follow Christ as a christian should.

What that is, this booke at large
most notably, and Bernard in few wordes
doeth shewe, namely^o, to abhorre the
vanity of the world, and that coura-
gioussly: For Iesus, because he would
not bee elected a king, fled fro the
multitude: to repent, and that har-
tilie: For Iesus was killed as a lamb:
to haue true charity: For Iesus prais-
ed for his enemies.

I And

to the followers of Christ.

1. And hereunto are wee moued as by Reasons why the commandments both of Christ himselfe, and of his Apostles Paule and Peter, of which afore 2: so partly because we are called christians; but christians haue their name of Christ, therefore is it meete, that as they bee coheirs of his name, so they should be followers of his holinesse, so Bernard P: and No man is rightly called a Christian, who to the vttermost of his abilitie doeth not resemble Christ in his conuersation, so Cyprian^q: finally: Whoe doeth not imitate Christ, may wel be called a Christian, but he is none, so Augustine^r. For what doth it profite thee to be called what thou art not, & to vsurpe a strange name? If thou lovest to bee called a Christian, shew the fruites of Christianity, and then wel maist thou take the name of a Christian vnto thee, saide the same Augustine^t. 3. partlie for that he is our God. Therefore is it our partes to imitate him whome wee worship, and serue. 4. partly because wee are by nature giuen to imitation, wisdom would therefore wee shoulde imitate the best. 5. And partlie because wee are English men, who of al other people are most famous

Reasons why we shoulde imitate or follow our saviour our Christ.

P Bern. lib. Sent.

q Cyprian de 1. abusi-
onibus,

r August. de
vita christi-
ana.

t In the fore-
said place.

The first Epistle, &c.

mons, and infamous too for Imitation, a shame were it therefore for vs to imitate so painfullie, as many doe in eloquence Cicero, in philosophy Aristotle, in lawe Iustinian, in Physicke Galen, for worldlie wisdomes yea to imitate, as most doe, the French in vanity, the Dutch in luxury, in brauery the Spanish, the Papists in idolatry in impietie and all impuritie of life the Atheistes, and not to followe our sauour Christ in heauenlie wisdomes, and in al godlines of maners.

That we may so do, he from who euery good gift, and euery perfect gift doth come^r, the Father of lightes grant, who with the sonne and holie ghost bee praised euermore, both in our harts, mouths, and conuersation, that others seeing our good workes, maye glorifie our Father which is in heauenⁿ, Amen.

^r 1. Sam. 3. 17

ⁿ Math. 5. 16
1. Peter. 2. 12

Farewel in him whom we are to
follow, the 30. of Iuly,
An. 1580.

Tho. Rogers.



¶ A Second Epistle
concerning the trans-
lation and correction
of this booke.



Ebastin Castellio ha-
uing translated this
booke into Latine,
thought it good by
waye of Preface to
giue some reasons, both whye hee
had translated the same beeing in
Latine already, and why so he had
translated it, leauing somewhat of
the Author out.

The case standeth with me as it
did wth Castellio, Therefore am I so
yeeld som reasons, both why I haue
translated this booke into English,
being in English already; and why
so I haue translated it, leauing some
what out, as I haue doone.

For the first I say, that neither is
my doing for nouelty strange, nor
am I (as I trust) to bee reprooued
therefore. For both I haue exam-
ples of good menne in all sciences,
and professions, who to their great
cōmendation haue doone the like;
as may witnesse the sundrie and di-
uers

Another Epistle.

uers interpretations of the workes of *Aristotle* and *Plato*, for Philosophy; of *Demosthenes* & *Isocrates*, for Oratory; of *Galen* and *Hippocrates*, for Physick; for Diuinitie of the sacred Bible : and also I haue taken the translation thereof vpon mee, not so much to translate, as to illustrate the same with places of scripture. For doubtlesse great pittie was it, that a booke so plentifullic, or altogether rather fraughted with sentences of the Scripture, was either no whit, as in some, or no better, as in the best impressions, quored. Besides I haue not onlie shewed the chapter, but the verie sentence also of euery chapter, where what is written may bee found: a thinge which, that I heare of, none afore me hath doone. The bringing of which to passe, howe painefull it hath beene to me, he alone can best report, whoe eyther hath done or doeth go about the like, howe not comfortable onelie, but profitable besides it wil be to others, they shal finde that zelously doe reade the same.

And this whatsoeuer I haue done, was taken in hand at the motion of
the

of the Translator.

the Printer hereof; whose zeale to set foorth good bookes for the advancement of vertue, and care to publish them as they ought to bee, would some Printers follow, neither would the sale of good workes bee mard manie times for lacke of wel handeling; nor vaine and vile books to the dishonour of God, the infamie of this lande, the confirming of the wicked in naughtines, and alienating of the wel disposed from virtue, I saie, to the discredit of the Gospell, and abuse of printing, would not daily be so broacht as they are.

In which my translation I haue rather folowed the sense of the Author, than his very wordes, in some places, the which also I haue studied, as nigh as I could to expresse by the phrase of the holie Scripture, supposing it to be a commendation, as to *Ciceronians* to vse the phrase of *Cicero*: so to Christians most familiarly to haue the words of y^e holy scripture in their mouths, and bookes.

Now touching my correction, I trust no good man will mislike the same. For I haue left out nothing but

Another Epistle.

but what might be offensive to the
godlie. Yet is it neither for quan-
titie much, nor for number aboue
four sentences. The first whereof
is this ^a, *Hoc signum crucis erit in celo.*

^a In the second
booke, chapter
22. in the be-
ginning almost

cum Dominus ad iudicandum venerit.
According to Castellijs translation:
Atque hoc erit signum crucis in celo,
cum Dominus ad iudicandum veniet. In
the English copie set forth by Ed-
ward Hake. thus, *And this signe of the*
crosse shal be in heauen, when the Lorde
shall come to iudge the world. Which
sentēce, forsomuch as I see neither
the scripture, nor anie good writer
doth confirme the same, I haue left
out altogether.

^b In the fore-
said chapter.

The second is this ^b, *Sed nec ini-*
micum Diabolum timebis, si fueris fide
armatus, & Iesu cruce signatus. Accor-
ding to Castellio. *Quin ne Diaboli qui-*
dem inimicitias timebis, si fide armatus,
& Iesu cruce signatus eris. In the Eng-
lish translation, *Naie thou shalt*
not feare the enimitie of the Deuill,
neither if thou bee armed with faith,
and marked with the Crosse of Iesus.
What needes these wordes, *And*
marked with the crosse of Iesus? I
haue therefore not mentioned
them.

The

of the Translator.

The third is, *Non enim stat meritum nostrum, & profectus status nostri in multis suauitatibus, & consolationibus, &c.* According to Castellio, *Neque enim in copia voluptatum & consolationum situm est meritum nostrum, officijque profectus, &c.* In the English translation, *Neither is our merit, and the comminge forward in our duzie consisting in plentie of pleasures and comforts, &c.* Which I haue thus Englished, *Neither dooth our comming forward consist in the stoare of pleasures; and comfort, &c.* leauing out the worde *merite*. Because both the scripture is cleane against our meriting, & the Author too, in manie places ^d condemnes the same.

The fourth ^e, *Sed neque qui nunc iustierant, & saluandi ante passionem tuam, & sacre mortis debitum, caeleste regnum poterant intrare.* According to Castellio: *Quinetiam qui tunc iusti seruandiq; erant, ij ante supplicium tuum sacre mortis meritum in caeleste regnum intrare non poterant.* In Hakes translation, *Nae also, even those who then were iustified, and in the state of saluation, could not enter the kingdome of beauen before thy passion, and the*
merit

^c In the same chapter,

^d As most principallie in the third booke, chap. 26. chap. 52. pag. 627 chapter. 58. ^e In the 3. booke chap. 20 in the middle thereof.

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f Catech. Tri-
dent. upon
these words
of the Creede
Descendit ad
inferos.
Bern. in fest.
omnium
Sact. ser. 4.
3 D. Ioh. in
4. dist. 45 q.
1. Art. 3
Iamellus
philosoph.
Christ. p. 8.
Tract. 4. cap
de locis in se-
licium dam-
nat.

merits of thy precious death. Where then were they? In hell? I thinke none will saie it. In Abrahams bo-
some, as some^r, in *Limbo patrum* as other Papists doe saie: but that wil not easilie be prooued. Wherefore as that which otherwise might offende the godlie, I haue cleane omitted and left out that sentence.

And as I haue ouerpast with-
out mentioning these, which sauer of superstition: so haue I added some godly sentences, which haue been omitted both by *Castellio* and such as followed him, as may appeare both in the 47. according to *Castel*, as in mine the 48. chap. with in three sentences of the begin-
ning: and also in the 63, as in mine the 64. chapter, somewhat after the middle thereof.

So that I maruel, both why these were omitted, and the rest not amended by such as haue taken the translation of this booke vppon them. I grant they haue doone the dutie of translators, yet sure I am they haue neglected a greater dutie than of translatorship. For my part I had rather come into the displeasure of man, than displease God;

of the Translator.

God; and rather moue the obstinate heretike, than offend the weake & simple Christian.

It may be obiected, that I might haue giuen some note by the waie; and so let them passe, as doth Erasmus in his translations. Surelie Erasmus might better do so in Latin then I may in English. For as much as most are learned, & haue iudgement which read his, and I do that which I do for y^e simpler sort. And were other books, y^e I could name, excellent for manye good pointes, yet for some thinges superstitious, purged and corrected, sure I am, both God would greatly like thereof, and many men would then read them, who nowe reiect them, and much profit would be reaped, wher as now there is either little or no profit at all taken.

One chapter you shal find in this my translation more than is in other bookes. Yet haue I added no chapter, but diuided the 6. chapter of the third booke. Forasmuch as it comprehendeth partly a thanksgiving to God for his benefites: and partlie a commendation of charity, which aptly, mee thinkes makes

Another Epistle.

makes two chapters.

Now he, who principallie both
stirred the Author to make this
booke, and me to doe what I haue
done, euen God almightie grant,
that both you and I, and
euery of vs maie vse
it to the comfore
of our soules,
Amen.

Yours in Christ
Tho. Rogers,



A godly preface made
by him, whoſoeuer he was,
that translated this booke
out of the Latine tongue
into French.



IF this booke, which
cōcerneth the ſollowing
of christs example, haue
heretofore yelded ſome
frute to ſuch as haue gi-
uen themſelues to the
reading thereof; I thinke it wil yeeld no
leſſe hereafter, ſpecially now that it is
rid and clenſed from a number of imper-
fections that were in it afore.

And although it be apparant, that the
conuerſation of ſuch as cal themſelues
chriſtians, is wonderfully corrupted: yet
notwithſtanding becauſe god is ſo good
that he wil euermore draw ſome one or
other of an infinite multitude from it: it
maketh me that I am not altogether out
of hope.

Againe, like as in great and ſore diſea-
ſes, al the beſt remedies that can be deni-
fed, are wont to be applied with al ſpeed:
euen ſo the more we ſee wickednes and
vngodlines to abound, y more ought we
to conſider by what meanes they may be
remedied, that ſome may be ſaued amōg
ſo many thouſands, which are hard harted
and enimies to al good warnings.

It muſt needes be granted, and expe-
rience proueth it ſufficiently: that there
was neuer anie age, wherein chriſtians
haue

A godlie Preface.

haue bin more out of order, nor haue had lesse regard of godlines, than they haue at this daie; yet not withstanding, this ought not to bar vs frō hoping that God wil draw some continuallie to himselfe. On the other side, like as among a great sort which are stricke with extreme sicknesses & diseases, some do alwaies scape as it pleatheth God: so is it to be hoped, that among an infinite number of false christians, God wil touch some to bring them backe from the filthines and corruptions of the world, and to lead them to the fearing of himselfe.

Moreouer it is not to be doubted but that god hath alwaies some seruants of his, as it were couered vnder the great number, which by the power of his holy spirit, do liue continuallie in all purenes and vndefilednes, without cleauing or consenting to the vngodlines and disorderednes of the wicked.

And this is it which confirmeth me in my hope, that this little booke shal not be vnprofitable nor fruitlesse.

Neuertheles, this booke is not ful of great cunning, nor beutified with flower of humane wisdom, neither doth it discourse or treat of high or darke things, neither is it stuffed with subtil questions & arguments, nor indited with eloquent stile, as those commonlie bee which are propounded and set forth to the world, rather for boasting and vaine glory sake, than for anie desire to doo other men good. This booke is plaine, and without any great gainesse, but yet so ful of good
and

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and wholesome instructions; that I dare well auow, that whosoever readeth it with *Profit of this booke.* a right disposed mind, without respect to any other thing than God and the saluation of his owne soule, which is the onely marke that we must leuell at, he shal reape singular profite thereby.

As for my part, I can witnes of my selfe that God hath oftentimes made it to serue me for a spurre to quicken and waken mee vp from my slothfulnes and dulnes. and to kindle in me a desirousnes of his seruice; and I hope that the like shall befall to all such as shoote at none other marke but to knowe, feare, and loue him with a pure right meaning, and single mindes; and to lead a holy conuersation before him.

And in good sooth, it may well be saide, *Good booke as ladders to climbe vp to heauen.* that vnto true christians, good and holy books are as ladders to climbe vp to heauen, as sparkes to kindle the heate of the spirit, when it is quenched or waxed cold in them; and as props to stay vp their faith, that it may increase.

I speake of true christians. For as for them that are christians but in words and ceremonies: some of them be so bereft of all true feeling of God and of theyr owne conscience, that they neuer enter into the considering of the thing that might bee auaileable and necessarie to the well instructing of them in the truth, and to the training of them to some godlie behauior, but are wholie giuen to the things of this life, as though there were none other after it. And other some haue their mindes so tied to the letter, that they can make none ac-

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count of any other bookes: but such as may make them skilfull, eloquent, sharpe-witted, and subtile, and consequentlie wonderfull among men, despising al such works, as may make them better, by mouing them to the exercises of their profession. And of this sort the number is verie great nowadaies: of whom nothing can bee said, sauing that (as the Apostle speaketh of them) they can wel inough say with their mouth that they knowe God, but in their deedes and workes they re-

Titim. 1, 16 nounce him.

And truly we be come to a time, wherein we bee more giuen and more hastie to reason and dispute of our religion, than to be religious in deed: more giuen to make great and large discourses of it, than to put it in practise, and to shewe the truth and purenes of it by our holie conuersation: & at a word, more giuen to talke than to doo: insomuch that wee may well perceiue, that the christian profession is nothing else nowadaies, but a lip-wisdom, and a skill to holde talke among such as make their vaunts of it.

But what I do terme it a lip-wisdom? Nay, would God it were not rather turned into a fleshlie and licencious loosenesse, as we may partlie see already by too manie effects thereof.

But so doth it alwaies befall to such as hauing receiued christis doctrine, applie not themselues soorthwith to the forsaking of themselues, without the which it is not possible for vs to bee christis true
Mat. 16, 14 disciples. For as the light cannot match
with

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with darkenesse * : so cannot christs spirit *2 Cor. 6, 14*
match with sinne and the lusts of the flesh,
insomuch that if the practise thereof be o-
mitted, there is none other thing to bee
looked for but a kinde of libertie where-
by men shaking off all yoke, shal giue them
selues ouer to all euil, & sooth themselves
in their sinnes, not that they keepe not
still some outward shew and countenance
of Godlines: for vnles it be some Epicures
and godlesse men, they neuer proceede so
farre as to doo away and to giue ouer all
seruice of God.

But yet are all such shewes and outward
countenances in vaine & of none account
before him which requireth mens harts *d*,
and contenteth not himselfe with the one-
lie outward deeds *e*, wherewith notwith-
standing they thinke to quiet their owne
consciencs, and to auoid the feeling of
Gods wrath for their sinnes, which thing
may well serue for a time in the behalfe of
the ignorant, and of such as haue no better
skill, but as for those which know wherein
the seruing of God consisteth, they cannot
but be maruellouslie abashed, if they fall
to examining of their owne wicked con-
uersation.

For when there is no ceremonie (howe
faire a shewe soeuer it beare, no not euen
though it be of the number of those which
God hath inioined for the keeping of or-
der in his church) that can satisfie the
conscience which is troubled with the fee-
ling of it owne sinne, and make it sure be-
fore the iudgement of God, who will not
iudge vs according to ceremonies, but ac-
cording

d Deut. 6, 5

Matt 23, 37

e Iohn 4, 23

23

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2 Cor. 5, 10 according to our works^r.

1 Matt 7, 23

Wee reade what Iesus christ will saie to such as shall haue cast out deuilles in his name & prophesied in his name, and wrought many other great thinges in his name: Away from me (wil he say to them) yee workers of wickednesse. How much more then will hee say so, to such as occupying themselues alonely in some ceremonies, and not in the true godlinesse, which the apostle saith is profitable to al things^b, shall haue given themselues to followe their flesh and the world^s.

1 Tim 4, 8

To be short, we must come to this point, that for as much as christianitie is not an outward profession, ne a thing that consisteth in outward ceremonies (so as it may suffice to busie our selues about it) or in wordes (as who woulde say it were inough to haue the skill to talke and discourse of it as men doe of their worldlie sciences) but it is the verry power and might of God^l, whereby God intendeth to renew,

1 Roma, 1, 16

2, Cor. 1, 18

and as it were to create againe his owne image and likenesse in man, who is fallen from it by his owne faulte, and to let it againe in the former brightnes and perfection, that hee maye attaine againe to the blessed immortalitie: it is not to be doubted but that the same is the thing whereon we ought to fixe and settle the eyes of our minde, and whereunto we ought to applie all our wits, straining them earnestlie and to the vtermost of their powers to attaine thereunto. Otherwise we shal but lose our labor, in seeking after this or that, and all that euer we can doe shall serue to no purpose,

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pose, but onlie to train vs the further from
the marke that is set before vs.

I know well it will be replied hereunto, that the thing which I speake of cannot be obtained in this life, wherein we be subiect to so manie infirmities ^k, and are so corrupted and fraile, that it is vnpossible to attaine thereto.

k Gene, 6, 5

Neither do I say, that we can attaine so farre as to bee set perfectly againe in our former vncorruptnesse, so long as wee bee held wrapped in this mortal bodie^l. That is reserved for the world to come, wherein all things shall be reduced to the highest perfection^m. But my meaning is onelie to declare, that the thing which shall be accomplished there, must bee begun in such wise here, as we may not cease to drawe neerer and neerer vnto itⁿ, by shortening our way continually.

!Wife, 9, 15

III *Renel*, 21.
3, 6

Phil. 3. 13

And surely, the Scripture teacheth vs manifestlie, that none shall become partakers of the glorious rising againe °, wherein consisteth the full measure of our felicitie, but those which haue endeouored here to die vnto sin, and to liue againe in newnes of life, which is called the right resurrection, euen by the spirit of Christ, whom al true christians haue clothed themselves withall, which haue mortified the deedes of the flesh p, which haue put off the olde man q with all his workes, and put on the new man according to the image of him that created vs, and which haue cleansed themselves here from all vncleannes both of bodie and soule.

• Rom. 6, 4-5

P Gala. 5. 19
20, 21

Roma. 8, 4, 3

2, Corin. 7, 1

Coloff. 3.5

9Epb/ 4, 22

1 Color 31

And that is the reason why saint Paul is
b. 3. having

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hauing said that when Christ appeareth, we also shall appeare with him in glorie: doth foorthwith warne vs to mortifie our members that are vpon earth, whereby he doth vs wel to vnderstand that this mortification must go afore in vs here, if we purpose to attaine to glorie.

Roma, 8, 11 The same Paule telleth vs, that our bodies shall be quickned by reason of christis spirit which shal haue dwelled in vs here and whereby we shal haue repressed al our froward affections.

1, Iohn 3, 3 Also saint Iohn protesteth, that whosoever putteth his trust in Christ, dooth purge himselfe after the example of christ

To be short, there be infinite texts touching this point in the holie Scriptures. And though there were no more but this one which they vtter so often, namely that the vnrighteous shal not inherit the kingdom of God: it might bee enough to content vs withall, and to put vs in feare, and to moue vs to the true and earnest repentance.

1, Cor, 6, 9 But alas! We be so loth to yeeld to this point, and our flesh breedeth vs so manie hinderances, that we doo what we can to eschew that burthen, and to shake it from our shoulders. But in so doing what do we else, but strue against our owne soules health, and resist Gods grace, who cometh to saue vs: howbeit by such meanes as hee himselfe hath ordained, and by such waies as hee commandeth vs, and not by meanes or waies of our owne choosung.

Well said, God hath commanded vs to belecue in his Sonne, and for our beleue

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uing on him, hee promifeth vs euerlaſting life, ſo as al they which belecue in chriſt, taking him for their ſauiour, and applying to themſelues all the benefites which hee hath purchaſed for vs by his death, are in the right way.

But who be theſe beleeuers? Euen they (ſaith the Apoſtle) which walke not after the fleſh but after the ſpirit; they which take paine to frame themſelues to the will of chriſt; into whoſe body they bee graſted, and vnto whom they be knit together as his liuelie members; they which endeavour to loue God, and to giue ouer the loue of themſelues, and of the worlde; they which haue their whole conuerſation in heauen, they which loathe their former life, and for feare, of falling thereinto againe, doe the more watch, and looke the warelier to their thoughts, deuifes, words and deedes: they which feeling their own weakeneſſe and infirmity, make inceſſant praier to God for the ſpirit of ſtrength & ſtedfaſtneſſe, and which feeling our coldneſſe and vnluſtines, doe craue the ſpirit of feruencie and earneſtneſſe; they which in aduerſity do keepe themſelues from murmuring, and endeuor to be patient; they which bethinke themſelues of Gods benefits, and yeeld him thanks for them; they that ſtraine themſelues to ſuccour their neighbours both in body and ſoule, and at a worde, they which crucifie the fleſhe with the affections and luſts thereof.

Inſomuch that they in whom theſe fruits are not founde, ne make nor the talent of faith to preuaile in ſuch manner as I haue

1 Roma. 8, 1

1 Epheſ. 3, 17

18, 19

Ephe. 4, 15, 16

2 Luke. 9, 13

1 I. Jo. 2, 15

16

b Phil. 3, 10

c 1 Theſ. 5, 17

d Rom. 5, 3, 4

5

Iames 1, 3

e Pſa. 116, 12

13

f Rom. 12, 4

5, 6

1. Cor. 12, 12

13, & c

g Colof. 3, 5

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told you cannot be said to be in the number of the true beleeuers & faithfull ones, notwithstanding that they pretende some countenance of honestie, and therefore much lesse can those be saide to be of that number, in whom the woiks of the flesh are apparrant.

*Gal. 25, 19
20, 21*

*Imputation
of righteousness
w^{ch}.*

But some fleshlie Christian will saie still, that as for him, hee is clothed with the righteousness of Christ; that the perfect obedience which Christ hath yeelded to God his Father in satisfying the law, is imputed vnto him, as if he himselfe had yeelded it; and (to bee short) that hee is reckoned for righteous by his faith, so as none of al his imperfections are to be made account of.

If thou listest to beguile thy selfe, thou maist: but it wil be to thy harme and confusion. Indeepe Christ laieth not our sins to our charge, if we beleue aright in him neither shall all our imperfections hinder the vertue and efficacie of his death. But to beare thy selfe in hand, that Christ holdeth thee for righteous; when thou giuest thy selfe to vnrighteousnes, and hast none other care but to follow thine owne inordinate lustes: it is not onelie a dooing of great dishonor vnto him, but also a scorning of him for his redeeming thee.

And I praie thee, what man of good and sound iudgement dareth saie, that Christ holdeth him for lowlie, which is puffed vp with pride? Or for liberall and charitable, which is full of niggardinesse, distrust and vnkindnes? Or for a louer of God, which is full of selfe-loue and loue of the world? Or for

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for a worshipper of God, which maketh no right account of him; Or for a delighter in God, which hath none other care but to satisfie his owne pleasures and delights; Or for a man mindfull of Gods benefits, which is vnthankfull; Or (to speake more homelie) a whooremonger for a chaste person; or a glutton and a drunkard for a sober and moderate feeder; I beleue that euen thou thy selfe (if thou consider it throughlie,) wouldest bee ashamed to thinke it, and much more to speake it. For how is it possible y^a man should bee righteous without righteousnesse, good without goodnes, vertuous without vertue.

Saint Iohn saith manifestlie, that as Christ is righteous: so hee that worketh righteousnesse is righteous, and that hee which sinneth is of the diuell: yea, and he saith moreouer, that the thing wherein the children of God doo shew themselves to differ from the children of the diuel, is, that the one sort worke righteousnes, and the other sort worke sinne.

1 Ioh: 3, 7.

And of a truth, I cannot tell how gods true children, who are al true Christians, could otherwise bee better marked out, than by their applieng of themselves night and daie, to do whatsoeuer is pleasant and acceptable to their heauenlie Father; whom because they knowe to bee righteous, they also doo wholie endeuour themselves to do righteous things, wherein they shew themselves to be borne of him, as S. Iohn sheweth yet further. If hee knowe (saith he) that God is righteous, know yee also, that whosoever worketh righteous-

b, 3

nes,

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1 Ioh. 2, 29 nes is borne of him k.

Moreouer, how can it come to passe, that the true christians should not giue themselves to righteousness, seeing they haue christes spirit, (for he that hath not christes spirit (saith the apostle) is no Christian,) which being holy of himselfe, cannot but driue forward the partyeto all holinesse, whom he possesseth? It cannot be but that he must needs bring forth his fruits, which are louingnes, gladnes, quietnes, mercifulnes, meekenes faithfulness, mildnes, and staiednes. To be short, it cannot bee but that hee must needs alter the whole man both within and without, to make a new creature of him.

Gal. 5, 22

23

But see to what point satan and our own nature bring vs: namelye to fall asleepe, & to sooth our selues in our vices, and to make vs to let the bridle lie loose on our neckes, and all vnder colour that Christ imputeth not our sinnes vnto vs^m, nay, he imputeth them vnto vs if we continue in them^m. For hee died not to leaue vs in them stil, but to take vs out of them really and in very deed^a, as witnesseth further S. Iohn, who telleth vs plainlie^p, that Christ appeared to take away our sins. In which place he intendeth not to speake (as I take it) of the forgiuenesse of our sinnes past, but to say that Christ doeth really and in verry deede take away their sinning in works, which doe beleue on him: which cannot be don but that he must also therewith put into them, and imprint in them the loue of righteousness.

1 Cor. 5, 19

1 Tim. 2, 11

12

Roma. 6, 5

6, &c

1 Iohn 5, 5

Nevertheless, I wil not straine my selfe
any

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anie further about this matter, which would require a whole booke, rather than a Preface. And in good sooth, I had not spoken so largelie thereof but that I hoped to do some men good therby, who vnder pretence that they deserue not ought at Gods hand, do make so small account of the good workes which God requireth at our hands, that they giue ouer the exercise of al godlinesse, and do weed out of their harts al regard of godly life, and of seeking their soulehealth with feare & trembling as they shew wel enough by the sequele.

9 Phil. 2, 12

Rom 11, 13

Furthermore, I thought by that meanes to drawe on the readers to the receiuing of this little treatise the more willinglie, wherein as there is not any thing conteined, but such as may serue to teach vs to order our life wel. so was it also requisite to shew, y there is no point of christiantie in vs, vnles we set our whole hart ther-vpon. And on the other part, forasmuch as the ground hereof is how wee may folowe the example of christ, it was verie conuenient to warne christian folke to inforce theselues therto, without flattering themselves, & without foding themselves with vaine opinions, that might turne them fro the right waie, or hinder them in it.

For sith that christes life was not set forth vnto vs, alonelie to make a legend of it; or to make a wondring at it in words, but to be followed by vs: it is the marke wherevnto we must tend, in drawing to perfection so neere as is possible, and as much as our frailtie can afford. And otherwise, seeing we be solled therevnto by
Iesus

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Iesus Christ himfelfe not only in wordes, but also by examples, which are as liuelie portratures of the life which we ought to lead here, in waiting for his glorious coming againe, we cannot exempt our selues from it without prejudice of our saluation, no nor yet without bewraying, that wee haue no list to it. For were we rightlie desirous to become happy, and to attaine to the endlesse life which is promised vs in Christ: wee could not shew it better, than in taking the way thereto, whereby wee both may and must attaine vnto it.

And that way is none other, than to beleene in Christ, and to walke as he walked. And that is saint Iohns meaning where he saith^r, that he which saith he dwelleth in christ, ought to walke as he walked, y^e is to say, he ought to endeuer to liue as he liued

Iohn. 1, 6

*fasting
christians.*

There are alwaies enow which boast themselves to beleue in Christ, or to bee christians. But the very meane to know them, is to marke whether their whole indueor be to follow Christ or no, which is as the badge of this so excellent profession, or as it were the faire coloured lierie whereby we shewe and declare our selues to be the same indeede, which wee report our selues to be.

And certes it is not possible, that they which are vnited and knit vnto Christ as his members, should not be touched with a desire to resemble him and to follow his steps. For the very thing wherein the vni-on and coniunction are shewed, is that the members doe shewe themselves to bee of the selfesame that the head is. And where
that

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that is not doone, it is an euident prooffe
that the member is rotten, senselesse, and
void of the life which is in the head.

And in this behalfe I report mee but to
the iudgement of man, who is wise inough
of himselfe to attaine easily to this reason.

Not without cause therefore doth saint
Paule say, that wee must bee of the same
minde which Iesus Christ was of. *Philipi. 2. 5*

For thereby his meaning is to do vs to vnder-
stand, that we which are members of christ
must be answerable to him in vnitie of af-
fection and wil. Which thing he teacheth
yet more plainely in another place, where
he saith, that we be grafted into Christ af-
ter the likenes of his death and resurrec-
tion; meaning thereby, that we which are
ioined vnto christ as an imp is to the stock
of a tree, ought so to liue of his life as there
maye not appeare any deformitie in vs;
but that as he hath died, so wee must die
also: and as he is risen againe, so we must
rise againe likewise: we must die (I say) vn-
to sinne, and rise againe vnto newnesse of
life; for that is the death and the life which
he speaketh of.

Which thing I haue said, to the end that
we which boast our selues to bee Christes
members, should vnderstand that our vau-
nting of that title is in vaine, if we labor not
to resemble him in al our whole life. And
in what things? not in raising the dead;
in giuing sight to the blinde, in healing
the sicke, or in fasting fortie daies: (for
these are myracles which he wrought both
by himselfe, and by his Apostles for the
confirming of his doctrine amongst men,
that

Roman. 6. 5

Ioh. 11. 41

Matt. 9. 18

29. 30

Marke. 2. 1

Luke. 5. 18

Ma. 4. 23. 24

Luk. 4. 1

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that they might receiue it as heauenly and
comming from God, and he wrought them
once for all, without anie neede of hauing
them done againe by vs,) but in folowing
his vertues, as his faith, his obedience, his
patience, his constancie, his temperance,
his lowlines, meekenes, mildnes, gentle-
nes, perseuerance, diligence, earnestnes in
praieng and thanksgiuing, and many other
things.

Al the which he did, not to make a shew
of them to vs, but to graine vs to the same
by his owne example: not to impute them
after such a sort vnto vs, that we should be
held for such as he himselve is, without be-
ing so indeed: but to the intent that as
he did them, so we should do them too, as
he himselve saith ^a: and as Peter saith ^b, to
the end we should follow his footsteps.

^a Mat. 11, 28

29

^b 1 Pet. 3, 21

And how shall we know that we bee in
him, and are made partakers of his graces;
but by our indeuouring of our selues to
keepe his commandements? And soothlie
the onelie meane to knowe and to be assu-
red in our selues that we dwel in christ and
christ in vs; is our keeping of his com-
mandements, as Saint Iohn teacheth ^c: ad-
ding further, that our knowing that hee
dwelleth in vs, is by the spirit which hee
hath giuen vs: because that by that spirit,
wee endeuour to folow him, and to frame
our selues to his will, whereby wee yeelde
prooffe of the vnion that is betweene him
and vs. For euen as the children of this
world, doo witnes themselues to be, al one
with the world, by folowing their worldlie
lusts ^d, ambition, couetousnes, and plea-
sures,

^c 1. Iohn. 2, 3

4, & c

^d 1 Iohn. 2, 3

wise. 15, 16

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fures, which thing I say also of the members of Satan: so in like case, the christians shew themselves to be made one with christ by his holy spirite, when they follow christ step by step, and make his life to serue them as a most perfect rule to leade their life by.

What remaineth then to be done in this case? Soothlie that we on our part doe inforce our selues, by eschewing all slothfulness, which being hurtful and noisome in all things, is most hurtful and noisome in this behalfe: forsomuch as it is of such importance, that wee cannot neglect it without wilful disappointing our selues of our saluation and soueraigne felicity.

This waie is narrowe and rough, I confesse it is so, as all christians doe: and so doth christ himselfe say it also. For inasmuch as thereby wee must forsake our selues to followe christ (which is verie painful & hard to the flesh which desireth nothing but her owne pleasures and commodities:) no doubt but wee feelee it to be very bitter and burthensome. But what for that? Yet must we take that awaie, without stepping aside one way or other. For that is the onely way which after many labors and hard pinches, leadeth in the end vnto life. As for the other waie, it is very broad, faire, and accompanied with great pleasures, but the ende thereof, saith he, lea-
deth vnto death. Now it is much better to go by labour to rest, by tribulation to ioy, and by death vnto life, than contrariwise to go by rest to labor, by ioy to tribulation, and by life to death: for looke what things

Mat 7, 14

Luke 9, 23

Mat 7, 13

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thing commeth last shall be euermore lasting.

1 Cori. 7. 31
1 Iohn. 2, 17

What thing then should hold vs back or hinder vs in this race? If it be the worlde with all the goods, honours, and pleasures thereof; let vs vnderstande that al those things passe awaie like an arrow which is shot at a white, the trace whercof is not perceiued any more when it is once past. If it be the roughnes and vneasines of the waie: let vs consider how there is nothing so vneacie, nor so rough, which becommeth not easie and smoothe by continual vse. If it be the infirmitie and weakenes of our nature: let vs thinke vpon him which hath promised to stand by vs, to helpe vs and to strengthen vs; who being good, will helpe vs; and being almightie, wil also strengthen vs, conditionallie that we praie to him continuallye. Aske (saith he) and it

1 Luke. 11, 19

shall be giuen vnto you; seeke, and ye shall find, knoeke at the doore, and it shall be opened vnto you. Provided alwaie, that wee on our side do straine our selues: for

1 Mat. 11, 12

he helpeth not them that are idle and doe nothing. He giueth his Spirit, but it is to such as feeling their owne feeblenes, and being displeased with it, do earnestlie de-

1 Luke. 11, 13

sire and craue his Spirit. To such as nothing aske, nothing he doth giue. It is euen he that worketh in vs: howbeit, not so long as we our selues sleepe, not so long as we fold our armes acrosse, and much lesse so long as we resist him.

1 Mat. 11, 12

The kingdome of GOD (saith Iesus Christ) suffereth violence, and the violent plucke it to them. And who be those violent? Those which being inflamed with

great

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great desire and zeale to fashion themselves like to their head, do offer violence and force to themselves, to the intent that their nature and flesh being restrained and bridled, may not cast any impediment in the way of Gods spirit, which worketh in them; which feeling themselves colde and lasie, whether it be in praying to God, or in giuing him thanks for all things, or in any work of godlines either towards God or towards their neighbors, doo quicken and stirre vp themselves, without suffering themselves to go on, and to be ouercome of their flesh, which take paines to marke al their owne thoughts and affections, and to restraine them from passing their bounds & from rousing astray setting a sure watch vpon their mind, and following the counsel of the wise because that from the mind commeth the wellspring of al euilⁿ; which knowing howe easie it is for them to slip aside at euery leaſt occasion in the world, doo set good gard vpon themselves continually, laboring to subdue and ouercome themselves; and finally which by Christs spirit do incessantly crucifie the flesh with the lusts thereof.

*Mat. 15, 11
18, 19, 20*

And of a truth, we bee of our owne nature so contrarie to God, and so bent to the seeking of our owne selues, and our affections are so heady and vehement, and we be haled vnto euil with so great force by our flesh, that we must not thinke that God can haue his dominion in vs, vnles we vse great force to ouercome and subdue our selues to him.

Yet notwithstanding, there are some

now.

A godly Preface.

newadaies, yea and a great summe, who without taking much paine (I wil not saie, without taking any at al) cease not for all that to brag afterwarde, that they bee of Gods kingdome: but they deceiue themselves. For seeing that Gods kingdome is righteousnesse, peace and ioy, through the holie Ghost (as saith Saint Paule *Rom. 14, 15*) howe can it haue place in them, which suffer vn-righteousnesse to raigne in them? And verelie it is a suffering it to raigne, when they repress it not, according also as they shew in effect by their cōuersation, which is no better than the conuersation of those who they condemne.

I know wel they haue their shifts for it, saying that we haue no power at al, that we shal be flesh still, as long as we bee in this life, and that we cannot proceede far forward in this great frailty and weaknesse of our nature, but that Christ will supply all our wantes, and not laye our sinnes to our charge. Yea verely, but when they say so, or rather flatter themselves after that manner; perceiue they not how they disgrace themselves from the degree of christians? For if they cannot obey God, and do the thing that he commandeth, they haue not christes spirite: and if they haue not christes spirite, then are they not christians. Saint Paule saith well, that the flesh neither will nor can obey Gods lawe: but yet he addeth therewith, that christians are not in the flesh but in the spirite. You be not in the flesh, saith he, but in the spirit; at leastwise if Gods spirite be in you. Whereupon it must needs folow, that they which

Rom. 8, 5

9

8

A godlie Preface.

which cannot obeie God, are in the flesh,
and those (saith he) cannot please God.

*Who are
fleshy.*

Which reason may serue also to this
saieng of theirs, that wee shal alwaies bee
flesh. For if we be alwaies flesh, we shall al-
waies be still vnchristian like; because that
to be flesh, and to bee christians, are things
that can by no meanes match together; I
meane to be flesh in such wise as to make
none other trade than to follow a mans
owne lusts. For otherwise I denie not but
that the flesh is still in vs (so long as we be
wrapped in this mortall bodie) to prouoke
vs vnto euill, and to make war against the
spirit: but not to follow the frowarde mo-
tions of it any more. For this standeth
true, that whosoever followeth them, is
not to be registred in the number of chri-
stians. And therefore Saint Paule threat-
neth euerlasting death to such as liue after
the flesh, specially after they haue beene
taught that they bee alwaies subiect vnto
damnation.

1 Roma. 8,

As touching our frailty and weakenesse,
wherewith they thinke to preuaile conti-
nually, against such as presse them with
their durie: surelie I confesse with them
that it is great, and such as maketh euen
the holiest to bee ouerthrowne and van-
quished oftentimes by Satan and their
owne flesh; which thing they lament and
bewaile, but as for to make a shielde or
defence of it, to sooth themselves in their
vices, and to take licence to follow their
lusts; it is for such folke to do, as seeke all
maner of occasion to do euill, and to rid a-
way all regard of vpriight dealing & righ-
teousnes.

A godly Preface.

teousnes, which thing cannot agree with true christians, whose whole studie is to maintaine themselves in good workes, as they that know how ill it becometh those which professe themselves to bee made cleane by the blood of Iesus Christ, to turne backe to the defiling of themselves againe.

• Heb. 9. 14

Moreouer, to say that Christ will supplie al our wants, and not charge vs with our sinnes, whereunto wee haue yeelded our selues to freelie and willinglie, after wee haue knowne him, seemeth in my iudgement to tend to none other thing, than to make Christ a cloake for our vices, and to take occasion of his grace to flatter and maintaine our selues in them, which cannot be done without manifest wickednes. For seeing that christ maketh vs partakers of his grace, vpon condition that we shall leade a life both pure, holie, and besee-
ming him, and to bring the same to passe doth promise vs his spirit, so wee aske it of him in faith, if we doe the contrarie, it will not bee without dooing him wrong. Wherethrough it will come to passe, that wee shall bereaue our selues of the benefit of our redemption, and make our selues vnworthie thereof. For (as saint Iohn teacheth vs) Christ his blood maketh none cleane, saue those which walke in the light as God is light.

• Iohn. 1. 7.

But I beseech these men in the name of God, to consider these things aduisedlie, and to thinke earnestly vpon this saieng of Christs, that, Not all they which say Lord, Lord, shall be saued, but they which do the will

A godlie Preface.

will of his heauenlye father *. Neither ** Maith 7, 21*
words nor ceremonies doe proue folke to
bee christians, children of God, faithfull
ones, members of christ, & chosen of God,
(which are titles wherewith they decke
themselues as with thinges which belong
peculiarlie and alonelie vnto them) but
their deeds and their loue proceeding fro
a pure heart, from a good conscience and
from an vnfaigned faith.

Let vs then conclude, that the only true
marke of christians and right beleeuers, is
loue; without the which, a man maye wel
talke of christ and of the Gospell, and hee
may well haue the sacraments, and all the
godlie ceremonies that can be deuised, &
yet shal be nothing *.

** 1. Cor. 13. 1
2, 3*

And woulde God that the christians of
our time, as wel the one sort as the other;
(for alas they be deuided asunder) had put
it well in vse these former yeare: For then
should wee not see nowe so much hatred,
hart-burning, crueltie, medling, sedition,
part-taking, treason, trecherie, desire of
reuenge, and other infinit mischieses that
raigne among vs. Neither shoulde bloud
haue beene shed after such a sort, and in so
great aboundance as it is; and yet still
shalbe, vnles god vsing his absolute power,
restraine mennes mindes, which are nowe
fiercelie bent, and fleshed one against an-
other, as they may not bee able to bring
their desires and passions to passe: and
that they also on their side do suffer them-
selues to bee bowed by acknowledging
their faults, and by hauing recourse to the
remedie of repentance, which is the onlie
meane.

A godlie Preface.

meane to appease Gods wrath so kindled against vs; and (at a word) do turne their rage and crueltie into mildnes & charitie.

And to laie foorth the matter yet more particularly, the christians are those which crucifie the flesh with the lusts and affections thereof *. The children of God are they that are led by Gods spirit y, and not by the diuels spirit, nor by their owne affections. The faithfull are they, which not onelie repenting themselves tralie, doo trust in Gods mercie through Iesus christ, but also do exercise themselves in all good works, and (as saith saint Peter z) do indue to shew in their faith, strength: in their strength, skill: in their skill, staiednes: in their staiednes, patience: in their patience, godlines, in their godlines, brotherlines: and in their brotherlines, louingnes. The members of Christ are they that take pain to frame and fashion themselves like vnto their head, as much as can bee in this life: assuring themselves that it is not possible for the heade to be of one wil, & the members of another a. Gods elect or chosen, are they that endeavour to be holie and vnblameable before him in loue.

Those, those be the marks whereby a man may and ought to discern them from the vnbeleeuers, the heathenish, the vnholie, the children and lims of the diuell, & finally from al kinds of false christians.

In respect whereof, it is not amisse to alledge the saieng of S. Augustine. The wicked man (saith he b) maie haue baptisme, he may haue the gift of prophesieng: hee may receiue the Sacrament of the bodie and

*Markes of
christianitie.*

** Gala. 5. 24*

y Rom. 8. 14

*z Pet. 1. 5
6. 7*

*a Eph. 1. 22
23*

*b August. de
inde charita*

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and blood of our Lord; he may beare the name of a christian, and haue christs name in his mouth, and he may haue other vertues: but charitie is the thing which the wicked cannot haue, it is peculiar to the true christians. And therefore (saith hee) Let euerie man examine himselfe what he loueth, and thereby he shall find to what citie he belongeth. If he loue the world and worldly things, that is to wit, fleshlines, monie, or honor, he is a citizen of Babylon: but if he loue God, he is a citizen of Ierusalem. He is good and righteous, and therefore he must not doubt, but that God will at that day, giue vnto him the crowne of righteoutnesse,

Amen.

A.G.



The first Book of



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The first Booke of the Imitation of Christ.

Chapter. I.

*That all worldly things are vaine, and
to be contemned.*



HE which follow-
eth me, saith Christ ^{John. 8, 12}
I, dooth not walke
in darknes, but hath
the light of life: by
which words we are
inioined to imitate his manners, and
conuerſation, if we deſire truly to bee
inlightened, and deliuered from all
blindnes of hart.

Wherefore it is our parts moſt ear-
neſtlic to conſider what the conuer-
ſation of our Sauior was.

The doctrine of Chriſt ſurpaſſeth
al the learning cue of the beſt men^b
and a man indued with his Spirit, fin-^{b Joh. 7, 17}
deth an hidden, and heauenly Man-
na^c in his wordes: but for want of the
Spirit of Chriſt^d many though much ^{1 Pet. 2, 17}
they heare, yet litle they profit by the ^{John. 14, 26}
preaching of the goſpel. ^{1 Joh. 1, 8, 9}

Wherefore if any would fullie vn-
derſtand

The First booke

derstand, and with pleasure attaine to the knowledge of our Sauours words, he must indeuor to frame his life after his example.

What auaieth it thee subrillie to dispute about the Trinity, if thou lacke humility, and so displease the Trinity?

Doubtles darke sayings make not an holy man, but a vertuous life bringeth into the fauor of God.

For my part I had rather finde my selfe conuerted from sinne, than cunningly define what sinne is.

If thou hast the whole bible, yea and the sayinges of all Philosophers too at thy fingers end^e, what art thou the better if thou be out of charitie, and the fauour of God?

Vanity of vanities, and al is vanity^f, saue only to loue, and to serue god sincerely.

When al is done, the true wisdom^e is by contemning the world, to goe on towards heauen.

It is vanity for a man to seeke transitory riches^h, and to trust in themⁱ.

It is vanity to hunt after presentment, and to be puffed vp^k.

It is vanity to follow and fauor the lustes of the fleshe^l, which one daie thou

1 Cor. 13, 2

3

Eccles. 1, 2

Eccles. 12, 8

1 Cor. 1, 20

Matt. 6, 19

20

1 Psa. 49, 6, 7

Psalm. 52, 7

Eccles. 2, 9

Prouer. 11, 7

Pro. 16, 18

Psalm. 52, 1, 5

Psalm. 62, 9

1 Prou. 6, 25

Galat. 5, 16

1 Cor. 10, 6

of the Imitation of Christ.

thou wilt rue ful greuously.

Vanity it is to desire a long life^m, ^m Wis. 4, 8,
and not to care for a good lifeⁿ.

It is vanity to behold the time present, & not to foresee what wil come hereafter^o. ⁿ Rom. 8, 13

And vanity it is to couer those things which passe away most swiftly^p, and not to hasten thither where is ioy without end^q. ^o sira. 18, 13
^p 2. Pet. 3, 10
^q Reu. 5, 16

Forget not the prouerbe^r. The eie is not satisfied with seeing, nor the eare vvith hearing. ^r Eccle. 1, 8

Wherefore indeuor thou to withdraw thy selfe from the loue of this world^s, and looke on things which are not scene^t. For they which giue the raines to their desires^u, both defile their consciences with sinne, and slay their soules thorough Gods displeasure^x. ^s Iohn. 2, 17
^t coloff. 3, 2
^u Hebr. 11, 1
^x 2 cor. 4, 4
^y 1 Iam. 1, 1
^z Wild. 1, 1

Chap. 2.

Against vaine glory in spiritual things.

ALl men naturallie desire to know: but what is knowledge without the feare of God^a? ^a 1. cor. 13,

The simplest countrie ^b 2. cor. 8, 7
c. 2.

The first booke.

try swaine fearing God, is better than
a proude Philosopher which stareth
vpon the starres, and careth not for
himselfe ^b.

^b Luke. 12

56, 57

He which knoweth himselfe tho-
roughlie, esteemeth of himselfe but
lightlie ^c, and waicth nought the
praise of men.

^c Luk 18, 13

If I had all knowledge and had not
loue ^d, what would that profit me a-
fore God, who wil iudge mee accor-
ding to my deeds ^e?

^d 1. cor. 13, 2

^e Psa. 62, 12

Math. 15, 27

Rom. 2, 6

1. cor. 5, 10

Reuel 22, 12

^f Eccle. 3, 17

Study not ouer earnestly for know-
ledge, for that is but a vexation of
the Spirit ^f, and a deceiuing of the
mind.

18

^g 1. cor. 8

For learned men commonly would
be known and counted wise ^g:

Manie things there be, which know-
wen but little, if they doe any thing,
profit the soule, and he is extremely
foolish, that casteth his minde vpon
anie thing which tends not vnto his
euerlasting welfare ^h.

^h Mat. 6, 33

Luke. 12, 31

ⁱ Pro. 15, 15

1. Pet. 2, 19

^k 1. Cor. 1,

verse 12

1. Iohn. 3, 10

Much wordes doo not satisfie the
mind, but a good conscience is a con-
tinual feast, and maketh a man with
boldnes to approch before God ^k.

21

By how much thou knowest moe,
and better things the other men, by
so much shall thy paines be greater,
and

of the Imitation of Christ.

and more greuous^l than others, vn-
les thou liue by 10 much better than
other folkes.

1 Luk, 22, 17

Luke 16, 23

24

So then let none art, nor know-
ledge make thee proude; but hauing
knowledge be thou more humble^m.

James 4, 7

And if, in thine opinion, thou know-
est muchⁿ, knowe thou that far moe
things there be which thou knowest
not: and neuer be proude, man, but
confesse thine ignorance.

1 Ecc, 1, 1

Rom, 11, 30

1 Tim, 6, 1

Why preferrest thou thy selfe be-
fore others^o, seeing that many there
be better learned, and more skilfull
than thy selfe?

1 Iere, 9, 23

1 Cor, 1, 19

20, &c

If thou wilt be learned, and knowe
indeed, then studie to be vnknowne,
and to be obscure^p.

1 Tim, 1, 7

1 Cor, 2, 1

&c

For the true & perfect knowledge,
is to know and debase our selues: and
he which wil esteeme lightly of him-
selfe, & greatlie of others^q, is doubt-
les, a wise and perfect man.

1 Phil, 2, 3

Rom, 10, 11

Matth, 18, 4

Matth, 23, 12

1 Rom, 11, 1

verse 17, &c

When thou seest one openly to of-
fend^r, and grieuouſlie to transgresse,
conceale not by and by better of thy
selfe than of him: for thou knowest not
how soone thou maist fall thy selfe^s.

1 Cor, 1, 1

verse 12

1 James, 3, 1

13

For in veried eede we are fraile^t:
but thinke none more fraile then thy
selfe^u.

1 Galat, 6, 1

The first booke.

Chap. 3.

Of true knowledge, or knowledge
of the truth.

Wisdō. 9,
verse 4. &c.

17

Iohn 14, 6



Appie is that manne
whom the truth it selfe
^a, not letters, nor Fi
gures which vanishe,
doeth reach. For our
owne opinions and senses doe many
times deceiue, and seldom profit vs.

1 Corin. 2
verse 1, &c.

1 Cor. 2, 6

1 Cor. 13, 2

What auaieth it subtilie to dispute
about obscure and darke things^b, the
ignorance whereof, shal be no hinde
rance vnto vs at the daye of iudge
ment^c?

Certainly it is egregious follie to
bend our wits vnto curious and hurt
full things, neglecting profitable and
necessary matters: to haue a thorow
insight in prophane affaires, and to
haue no sight at all in Gods will, and
word^d.

Mat. 13, 13

Matt. 23, 16

17. &c

Titus 3, 9

Tim. 2, 16

Ioh. 1, 1, 2

Ioh. 1, 1, 2

Ioh. 1, 1, 2

What should we passe for tearmes,
and questions^e? For hee is rid from
sundry opinions, whome the euertla
sting worde doth speake vnto.

For by one vword all thinges were
made^f; and one vword all speak, one
worde vvhich vvas in the beginning
speaker^h

of the Imitation of Christ.

speaketh vnto al, vvithout whom no man ^s can either iudge, or vnderftād the truth. Luk 10, 22

Now he, to whom al things are but one thing, which draweth vnto one thing al things, and feeth all things in one thing ^h, doubtles abideth both constant in mind, and continually in God. Loh. 17, 21

O God, which art the truth ⁱ make me one vvith thee in perpetual charitie ^k. I Iohn 14, 6
k I Io. 4, 16

Many times to read much, and to hear much it irketh me: vvhatsoever I can eyther vvifhe or desire, it is in thee ^l. l Math. 23, 8
10

Al teachers be ye silent ^m, & al creatures hold your peace ⁿ, but speake, Lord, speake thou only vnto me. For the nigher one is to himfelfe, & the leffe he vvandreth abroad, the more easily he conceiueth, and the more excellent things, because hee taketh the light of his vnderftanding from aboue. m Zac. 2, 13
n Hab. 2, 19

A pure mind and a constant is not distracted diuers vvaies, because it doeth all things to the glory of God, & laboreth earnestly to be free from felfeloue. ^o For what doth more hinder and hurt a man, than the vnrule o Math. 6
verse. 23, &c.

Better to be wel man-
red, then wel learned:

3

Chap. 8

The first booke.

P. Eph. 4, 22 affections of the minde P.

James. 1, 13

A good and godly man before hee
goeth about any matter, consulteth
first with himselfe: and is neuer
drawne away by wicked affections,
but maketh them to serue at the cō-
mandement of reason.

Of al combats the foremost is to con-
quer our selues; and of all cares the
chiefest should bee to waxe strong a-
gainst vice, and continually to profit
more & more in vertue and holines.

* Eph. 4, 11

12, 13, &c.

Coloss. 1, 9

10, &c.

Colo. 2, 1, 2

1. Pet. 2, 12

2. Pet. 3, 18

Rom. 7, 18

1. Cor. 13, 9

Pro. 3, 34

Galat. 6, 3

1. Cor. 13, 2

2. Cor. 12, 8

1. Cor. 1, 5

1. Timo. 4, 6

Pro. 19, 23

2. Cor. 1, 12

Sira. 19, 23

The greatest perfection of this life
is not without imperfection, & when
we are best learned, we are ignorant
in many things.

To conceiue modestie of our
selues, is a readier waie vnto happi-
nes, than earnestly to studie to bee
deepely learned.

And yet is not science, or know-
ledge to be contemned, bicause bee-
ing rightly considered it is good, and
allowed of God. But for all that, the
goodnes of man, is better than his
knowledge, and a good life is to bee
preferred afore learning.

But because many desire to know,
rather than to please God, it falleth
out cōmonly that they erre, & reape
either no fruite, or very little by all
their

their study^b.

^b 1 Cor. 4

19, 20

^c Math. 3, 7

8

Matthew 7

verse 15, &c

Mark. 12, 35

36

Now would they bee as earnest in rooting out vices^c, and in planting vertues, as they are diligent in proposing questions, certainly both the rude multitude would bee more vertuous, and the learned sort more sage then they are.

Affuredly at the day of iudgement we must tel, not what we haue read, but what we haue doone^d: and howe religiously we haue liued, not howe rhetorically we haue perswaded.

^d Math. 25,

vers. 34, &c.

Roman. 2, 6

2 Cor. 5, 10

Reuel. 22, 12

Go to then, where be now those masters so famous, and so pointed at in their life time^e, whose places such haue, as perhaps neuer think on the? In their life time who but they? now where are they? So quickly vanisheth the glory of the worlde^f. Nowe if they had liued according to their knowledge (and knowne rightly the word of God) then had they studied to their euerlasting praise & profit^g.

1 Cor. 1, 10

Eccles. 1

verse 2, &c

Eccles. 1

verse 1, &c

g Psa. 112, 6

Alas, howe many euen of the learned sort perish in this world for lack of the feare of God^h: And because they couet to be rather famous than vertuous, they are caried away with vaine imaginationⁱ.

h Isay. 28, 11

14

Isaie. 33, 18

1 Cor. 1, 20

21, &c

i Romans, 1

verse 11, &c

So that in truth, he which loueth
C. 5. much

The first Booke

* col. 3, 14 much^k, is famous, he which despiseth
 Ephes. 3, 17 glory^l, is glorious; hee which hum-
 19 bleth himselfe, is honourable^m, hee
 1 Matth. 23 which counteth al things but dung to
 verse 8, &c win Christⁿ, is prudent; and hee is
 Matth. 18, 4 learned indeede which abandoneth
 m Pro 5, 33 his owne wil, to dō the wil of God.
 Luke. 18, 14
 n Phil. 3, 8
 o Ioh. 7, 16
 17, 18

Chap 4.

Wisdom must be used in al
 our dealings.

1. Ioh. 4, 1



Believe not euerie
 saying or spirite^a, but
 examine the matter
 wisely by the worde of
 God.

For alas, naturally we are giuen^b
 b Gen. 6, 5 both to thinke and speake rather ill,
 then wel of others.

But good men beleue not euerie
 c Gen. 8, 21 mans words; because they know how
 d Ps. 116, 11 that we are prone alwaies vnto euil^c
 Sirac 19, 16 and that the best offendeth with his
 James. 3, 2 tounge^d.

It is a point of great wisdom to
 e Plo. 17, 12 be neither heady^e in our actions, nor
 f Ioh 22, 11 obstinate in opinion^f. As great wise-
 12 dome is it, neither to beleue euerie
 g Sirac. 12, 4 mans wordes^g, nor by and by to re-
 h Pro. 17, 4 hearse that which hath bin told^h.

Take

Take counsell of a godlie manⁱ, ^{i sir. 17, 12}
whome thou knowest to keepe the ^{Prou. 1, 20}
commandements of God, and folow
the counsel of the wise^k before thine ^{k Pro. 12, 15}
owne fantasies. A good life maketh
a godly wise man^l. ^{l Prou. 9, 19}

The more a man humbleth himself
afore God^m, the more wise he is and ^{m Prou. 1, 4}
quiet in all his affaires, ^{Prou. 15, 33}
^{sirach 3, 20}

Chap. 5.

*How to read and study the holy Scrip-
tures with profit.*



Looke in the holyc
scriptures for truth, not
for eloquence: & reade
them with that minde
wherewith they were
written, for thine euerlasting profit^a
not for a polished phrase. ^{a Ioh. 5, 39}

Study as wel godlie books, though
they be rude^b, as workes both elo-
quent for stile, and profound for me-
thod. ^{b 1. corinth. 13, 1}

Respect not in the author eyther
learning or ignorance, but let the
pure loue of the simple trueth allure
thee to read^c: and neuer marke who
speaketh, but what is said. ^{c Psal. 119, 105}

Men die^d, but the worde of God

shal

The first booke.

• Esay 49, 8 shal stand for euer^e: and God sundrie
 Psal. 100, 5 waies speket vnto vs not respecting
 Psalm. 117, 2 our persons^f.

1 Galat. 2, 6

2 Pet. 1, 17

Deut 10, 17

Many times through our own cu-
 riositie we profit little in the reading
 of good bookes, whilest wee stand to
 discusse those thinges which ought
 simplic to be ouerpast.

• Esay 66, 2

1 Iere, 9, 23

If thou desirest to reap commodi-
 tie, reade with all humilitie^s, simpli-
 city, and zeale: and neuer couet to be
 counted learned^b.

1 Cor, 1, 29

1 Sirac, 6, 36

Prou. 13, 20

24 Be questioning alwaies with godly
 men, and hearken with silence vnto
 31 their sayingsⁱ, be not offended with
 the darke speech of thine elders, for
 they neuer spake without cause why.

Chap. 6.

*That inordinate and carnall affections
 must be mortified.*

• Pro 18, 14

May. 48, 22

James 1, 13

14

15

• Pro 13, 10

25

Prou. 15, 6

eccles 5, 9

• Math. 5, 3

• Mat. 11, 29

Prou. 11, 16

• Math. 11, 20



When soeuer a man
 doth couet a thing im-
 moderatelie, straight-
 waie his minde is out
 of quiet^a.

The proud & the couetous be euer
 vexed^b, but he which is poore^c, and
 meek in spirit^d, liueth in great ease^e.
 He which doth not mortifie the in-
 ordinate

of the Imitation of Christ.

ordinate affections of his mind^f, may easily be caried away to wickednesse, and with trifling things be ouercome

^f Rom. 8. 13
Galath. 6. 8
Colos. 3. 5

He that is weake, worldly, and carnal^g, can no waies withdraw himself from earthly desire^h; and therefore when hee resisteth them, it greeueth him; when he is contraried, he fretteth, and if he fulfil his minde, he sinneth, and by and by doth wounde his conscienceⁱ, because he foloweth his desires, which in steade of that peace which he looked for, bring continuall disquietnesse^k.

^g Rom. 8
verse 5. &c.
^h Galat. 5
verse 17. &c

Wherefore the true quietnesse of mind is attained, not by folowing, but by resisting wicked affections^l, & remaineth in him which is feruent, and godlie zealous^m, not in carnall, and worldly menⁿ.

ⁱ James. 1. 15
Roman. 2
verse 5. &c.
^k Pro. 14. 13
Isay. 57. 20

^l 1 Pet. 2. 11
^m Gal. 5. 22
ⁿ Rom. 13. 14

Chap. 7.

Against vaine hope, and vaine glorie.

It is a vaine thing to trust either in man^a, or in any other creature^b.

^a Psal. 63
verse 1. &c
Jerem. 17. 5
^b Ps. 19. 7. 8
^c Gal. 5. 13

Be not ashamed to be in subiection to others^c, for Christes sake,

sake, nor if thou be poore in this present life^d.

^d Math. 5, 3

Depend not vpon thy selfe, but put thy confidence in the Lord^e. Do thy part notwithstanding, and GOD will blesse thine indeuor^f.

^e Prou. 3, 5

^f Psalm. 2, 12

^g Matth. 25

verse 14, &c

Trust not to thine own knowledge, neither doe thou repose any confidence in the wit of man^g but only in the Lord^h which exalteth the humble, and bringeth downe the proudⁱ.

^g Psa. 118, 8

^h Psa. 56, 11

ⁱ James. 4, 6

^j Peter 5, 5

^k Iere. 9, 23

^l 24

^m 1. cor. 1, 31

ⁿ James, 1, 17

^o Roma. 8, 32

Glory thou neither in thy riches^k, if thou haue much, nor of thy friends if they be mighty, but in the Lorde, who both giueth al things^l, & gladly would giue himselfe afore al things.

Be thou proud neither of thy beauty, or bignesse^m. For a little sickness doth both deforme the one, and consume the otherⁿ.

^p Iere. 9, 23

^q Job, 2, 7

^r John, 14, 2

^s Psalm. 39, 11

Like not ouerwell of thy selfe, if thou haue a good wit, least thou offend God therby, which gaue whatsoeuer good thing thou hast by nature^o.

^t 1. cor. 4, 7

^u Luk. 16, 11

^v 12

^w Matth. 7, 3, 4

^x John. 3, 25

^y Roma. 8, 27

^z Psalm. 7, 9

^{aa} 1. sam. 16, 7

Thinke not thy selfe better than other men^p, least God who knoweth what is in man^q condemne thee vnterly for thine arrogant conceit.

Doest thou well? Take heede of pride, God iudgeth not as man doth^r. For that commonly displeaseth him.

him which pleaseth man^c.

^f Esay. 55, 8

If thou hast any goodnes in thy selfe, think that another hath more^c, so shalt thou alwaies retaine the true modestie of mind.

^f 1. cor. 13,

verse 4

^u Luk. 18, 11

12, 13

To debase thy selfe euen vnder all men, can neuer hurt thee, but to prefer thy selfe afore one man, may easily condemne thee^a.

Math. 20, 11

12

^r 1. Pet. 5, 5

6

The humble man is alwaies in quiet^r: but the hawty minde fumeth commonly with indignation^r.

^y James. 4, 1

2

Chap. 8.

*What company is to be followed
or refrained.*



Pen not thine hart vnto euery man^a, but communicate thine affaires with the wise & godly^b.

^a sirac. 8, 19

^b sir. 37, 12

^c sirac 8, 8

^d sirac 13, 24

^e, Pro. 23, 3

sirach. 14, 10

^f sirac. 13, 16

17, & c

^g 2. sam. 22

verse 26, 27

Psal. 18, 25

26

^h 2 Tim. 1, 3

ⁱ Ephes. 4

verses 1, & c

Acquaint thy selfe with reuerend old men^c, and delight not much in the company of youth and strangers

Flatter not the welthy^d, and take heede of the mighty^e, ioine thee to thine equals^f which are godly^g, & do that which is honest^h, and for the publike welfareⁱ.

Be familiar with no woman vnlawfully

The first booke

* Prou. 5, 3 lawfullie^k; but generally commend
; 8 as many as are good^l.

1 Prou. 3, 1, 39 With to bee familiar but with God
1 Pet. 3, 6, onelie, and his holy angels^m, and vt-
&c terly auoide the company of some
m Phil. 3, 30 menⁿ.
* Prou. 2, 24

Prouerb. 23 Haue peace with al men^o, but not
verse 6. &c familiarly^p.

20, 21 Many times it falleth out, that we
Prou. 2, 29, 24 loue a stranger through the report of
Sirac. 19, 3 others, whom afterwards we hate ha-
* Ro. 1, 18 uing tried his conditions. And many
1 Thes. 3, 12 times we displease other by our lewd
1 Corin. 5 behauior, whō we thought we should
verse 9, &c please right well, if we had but their
Psal. 16, 45 acquaintance.

Chap. 9.

Of obedience and sub-
jection.

* 1 Pet. 2, 13
15



It is greatlie for our
behoote to liue vnder
others^r, not as wee list
our selues; and at more
ease liue subiects, than
rulers.

Many obey for feare^b rather than
for loue, and grudgingly, not gladly.
* Ephes. 6, 6 But such can neuer haue the libertie
Colos. 3, 22 of minde, before they obey both for
conscience

of the Imitation of Christ.

conscience^c, and for the Lords sake^d. ^{c Rom. 13, 5}

Wherefoeuer thou becommest, ^{d 1. Pe. 2, 13}

looke neuer to liue at ease, vnlesse thou keepe^e thy selfe within thy calling, and obeye thy superiors,

The opinion, and change of places hath deceiued many a man.

Euery man by nature woulde followe his owne minde, and fauoreth such as are of his opinion: but if wee feare God, we will sometime change our minde for quietnes sake^e.

For who is so wise, that he knoweth all things^f? Therefore trust not too much vnto thine owne opinion^g, but willingly giue eare to the iudgement of others^h. ^{e Psa. 34, 14}
^{f Rom. 12, 3}
^{g Ro 14, 1, &c}
^{h Rom. 12, 6}

And albeit thou stande in a good matter: yet if it bee more expedient to haue it otherwise, alter thy minde, and thou shalt do betterⁱ. ^{i 1. Cor. 12, 8}
^{j Prou. 3, 5}
^{k Prou. 12, 8}
^{l 15}

I haue heard many times that it is easier, yet better to heare, and take, than to giue counsel^k: & he bewraith his pride, & pertinacie^l, which will sticke in an opinion, though it be good, if wiser than himselfe through deeper iudgment and circumstances would haue it altered. ^{m 1. cor 9, 1}
^{n 19, &c}
^{o Pro 11, 29}
^{p 28}
^{q Pro 21, 29}

Against

The First booke.

Chap. 10.

Against idle meetinges and
vaine talke.



Hunne the common
meetinges of men^a, as
much as thou canst. For
to talke of worldly mat-
ters^b doth greatly hurt
vs, meane vve neuer so vvel.

^a Mat. 14, 23

^b Pro. 10, 14

The reason is. We are easily drawn
avvay vvith vanity. And for my part
I haue vvished many times that I had
bin both silent, and absent.

Now if any vvoulde examine the
cause why so gladly vve chat & prat-
tle together, seeing we seldome speak
without offence to God, and hurt to
our conscience, he shal finde it to bee
euen comfort forsooth, & recreation.
For the more earnestlie we couet, &
desire a thing, or the more certainlie
we knowv any euil to be towards vs,
the more vehemently vvee loue to
talke and thinke thereof, albeit com-
monly to small profit or purpose.

For this outward comfort doth not
a litle hinder the inward consolatiō.

Wherefore wee are to vvatch and

^a Mat. 6, 41 pray that wee spende not the time
^b Mat. 12, 36 idlic^d; and if vvee vvil, or must of ne-
cessity

of the Imitation of Christ.

cessity speake, let our speech be good to the vse of edifieng^e that it may minister grace vnto the hearers. ^{c Ephe. 4. 9}

To babble much we should not vse, both because the custome thereof is naught, and for that in many vvords there cannot want iniquity. But godly speech greatly auaileth to a vertuous life^s, especially where men of like mindes and spirit are coupled together in the Lord. <sup>f Pro. 10. 19
g Pro. 10. 11
Prou. 18. 24
Luke 6. 43</sup>

Chap. 12.

How to come to quietnesse in mind and to a godly life.



Would wee not intermeddle^a with other mens dooings and sayings, vve might liue at great ease and quietnes ^{a 1 Tim. 5. 13}

But how is it possible that he shoulde be quiet which busieth himselfe vvith those matters that touch him not; which picketh occasions to goe a broad, and litle or seldome can keep himselfe at home; Blessed are the meeke^b for they haue much rest^c.

In olde time many attained vnto singular perfection, and were zelous^d lie

^b Matt. 5. 9

^c Matt. 11. 29

The first Booke

lie addicted to the contemplation of heavenly things. And how so? They mortified their earthly members

^d Colo. 3, 5 We loose the bridle to all beastlie desires, and care altogether for temporal trash^e. Sildome, if at al, we subdue our affections indeed, neither desire we to profit more and more daily in well doing. If therefore we remain in religion either cold or lukewarme^f, what maruell.

But were we dead vnto our owne selues^g, and not intangled inwardlie with perturbatiōs; doubtles we should tast the vnspeakeable sweetenesse of a godlie life, and bee inflamed with a burning desire of celestial things.

For in very deede the greatest, if not the whole, let from godlinesse is, because we are in bondage to vile affections^h, and labor not to follow the footsteps of the faithful.

Hence it is, that if we be neuer so lightlie touched with aduersitie, we are marueilously dismayed, and seeke helpe of manⁱ, which commeth from the Lord^k.

Now would we keepe our places^l, like valiant soldiōrs, the Lord would helpe vs from aboue. For he is readie to assist them which serue him^m, and

^h Rom. 6, 12
Romans 7
verse 4, &c.
ⁱ Ro. 8, 1, &c.
^j Luk. 8, 43
Marke 5, 26
Isai. 30, 16
^k Psalm. 44
verse. 1, &c.
^l Ephe. 6, 10
^m 1 Cor. 12
verse 13

of the Imitation of Christ

will giue vs victorie, if wee fight his
 battelⁿ. But if we place our religion ^{11 Iam. 1, 12}
 in doing these outward thinges, in
 short time our religion with them^o ^{12 Col. 2, 22}
 wil vtterly decay:

Wherefore the axe must bee laide
 vnto the roote P, and our wicked af- ^{P Math. 3, 10}
 fections cut off; which is the onelie
 way to find rest for our soules.

If euery yeare we would roote out
 a vice from our minds, oh how quick-
 lie should we prooue good men! but
 alas we see by experience, that after
 many yeares wee are woorser than
 when at the first we professed religi-
 on. And hee is an holy man counted
 now a daies, which can retaine a part
 of his first & former zeale, yet should
 the fire of godlinesse increase dailie,
 and be inflamed more and more.

The remedie whereof is, at the be-
 ginning to straine our selues, so shall
 we afterward do al things at pleasure

I confesse in deede it is harde to
 leaue old woonts ^{9 Luk 9, 59}: and as hard, yea
 harder for a man to bridle his affecti-
 ons. At the beginning therefore strue
 with thine inclination, and leaue a
 wicked custome, lest otherwise when
 you would you cannot so easily. For
 it is impossible that wee should van-
 quish

The first booke

quishe & subdue mighty, which cannot overcome light & trifling things.

Oh, if thou woldest consider what quietnesse to thy selfe, and ioy to others thou shouldest bring by godly and good behavior^r, doubtlesse thy chiefest care would be, how to liue in the sight of God religiously, and honestly in the eies of man.

^aLuk 15, 7

¹⁰

Chap. 12.

Of the profit gotten by aduersity.



It is good for vs sometime to suffer affliction, For it maketh vs to knowe our selues in this worlde^a, and to

repose no confidence in any creature^b.

It is good for vs sometime to bee ill spoken of^c, & ill thought of, although wee deserue not the same. For that bringeth to humility^d, and driueth from pride. And the more earnestlie wee call for the testimony of God in our conscience^e, when vve are condemned among men and of no credit

So that euery man ought so to depend vpon God^f, that he neede not

^aPl 119, 67

⁷¹

^b2. chr. 10, 7

^csa. 18, 3, &c

^d2. corint 19

^eMat. 5, 11

^f2. sam. 16,

vers. 10, 11, 12

Rom. an. 5, 3

^aRom 8, 16

¹⁷

¹Peter. 4, 14

²John, 5, 31

³Psalme, 94

verse 17, &c

⁴corin. 1, 9

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of the Imitation of Christ.

care for any worldly comfort.

For a good man the more he is troubled, either outwardly in bodie, or inwardly in mind, the more he considereth how greatly he standeth in neede of Gods assistance, without which he seeth he can doe no good. Then he sorroweth and lobbeth, and desireth to bee deliuered from misery; then it greueth him to liue any longer^h; and wisheth to bee loosed, and to be with Christⁱ; and then he perceiueth full wel, that in this life we cannot find perfect peace, and security^k.

^g Phil. 2, 13

^h Rom. 7, 23


ⁱ Phil. 1, 23

^k Ioh. 16, 20

Reu. 7, 16, 17

Chap. 13.

That no man either is, or hath bin without temptation, and how both to suffer and resist the same.

 S long as wee liue in this worlde, we cannot bee without tentations, and troubles. And that made Iob to call mans life here on earth^a the daies of, &c.

Wherefore it standeth euery man vpon to thinke hereof, and to vwatch in praier^b, that the Diuell haue no vantage against vs, which neuer slee-

^a Iob. 7, 1

^b Marke. 13

verse. 36, 37

Matthew 26

verse 41. &c.

peth,

The first booke

1. Pet. 5. 8 peth, but rangeth about alwaies seeking whom he may deuoure^c.

Reuel 12. 12
d Sirac 2. 1. The best man is tempted sometime^d; and to be vtterly without temptation it is impossible.

1. Cor. 16. 13
verse 13
Hebr. 12. 8
e James. 1. 2
verse 21, &c
f Hebr. 12. 11
verse 11
Psal. 119. 67
71 Yea expedient is it sometime that we be tempted^e, though we like not thereof^f: for thereby wee are humbled, purged^g and instructed^h.

Tob. 5. 17
18 Al the holie fathers haue indured temptation, and been schooled therebyⁱ; but they which fainted vnder the same, are vtterly cast awaie^k.

Wisd. 3. 5
h Hebr. 12. 12
verse 5, &c
Sirac. 18. 12
i Pet. 1. 6
7 There is no calling so holie, nor place so solitarie, but you shall finde there both trouble to trie you, and aduersity to disquiet you; no, let not man looke in this life to be free from temptation. For wee haue that in our selues which tempteth vs^l, insomuch as wee are borne in concupiscence, and conceiued in sinne^m.

Tudith. 8. 25
26, 27
j Luke 8. 13
Hebr. 12. 8
k Iam. 1. 14
15 Tentations come vpon tēations, miseries vpon miseries, and alwaies wee haue somewhat to suffer: because we are falen from the estate of our felicitieⁿ.

l Psal. 51. 5
m Gen. 2. 24
n Math. 26. 1
verse 17, &c
o Ma. 6. 56
p Ray 30. 18
q Luke 11. 18
r James. 1. 2
3 Many whilest they shun some troubles, fall into worser^o. For they are not auoided by flight onelie^p, but by patience^q; and true modestie maketh

ker

of the Imitation of Christ.

keeth to preuaile ouer enemies,

He which onelie outwardlie shunneth tentations, and plucketh not vp y root from whence they doe spring, is so far frō escaping them, that they assaile him the sooner, and make him much worser than he was before^r.

By sufferance, through gods grace thou shalt more preuaile^s, than by stubbornes and resistance^r.

In thy troubles vse counsel. If thy neighbour be afflicted, giue him no ill words^a, but comfort rather^x, which thou wouldest haue thy selfe, if thou wert in his case.

The cause of al wicked tentations is vnconstancie of mind, and lacke of faith^y. For as a ship without a sterne is caried to and fro with winde and weather: so the wauering^z, and vnconstant man is diuersly tempted.

As fire trieth iron, so temptation trieth man^a. What we are able to do we know not many times, but what wee are, temptation shewes^b.

To auoid tentation, it is good to be circumspect at the beginning of the same. For the enemy is the more easilie overcome, when we shut the doore of our vnderstanding againste him, and meeete him at the tresholde

Mat. 12. 43
Hebru. 6. 4

2 Pete. 2. 20

Romans. 5
verse 3. &c.

James. 1. 12

1 Cor. 10

verse 10

Galat. 6. 1

Job. 6. 14

Mat. 8. 26

Marth. 14. 31

1 Iam. 1. 6, 8

Wisd. 3. 6

Sirach 2. 5

1 Peter. 1. 7

1 Cor. 3. 13

James. 1. 11

The first Booke

as soone as he begins to knocke. And therefore saide a certaine Poet right wel to this effect.

• Ouid in
his 3 booke
de arte amā-
di.

Learn before
thou speake,
and use phy-
sike or euer
thou be sicke.
Sirac. 18. 18
The steps
are faine.

If thou beest sicke, prevent the worst.
And seeke for remedy at the first.
For when a sicknesse hath taken root
If thou take physike it wil not boot.

For first commeth into our minds a bare cogitation of euill; then followeth a strong imaginatiō, out of which proceedeth a wonderful delectation, wicked motions, and assent vnto sin; and so by litle & litle the malicious enemy entrencheth in, when at the first he might easily be kept out.

Wherby this we get, that the longer we tary before we resist, both we are weaker when we do resist, & our enemy the stronger whom we must resist.

Some as soone as they begin to amend their liues, others at their end & diuers al their life time are tempted, and afflicted: againe there be, which are but lightly assaulted, which thing god, who worketh al things for the safety of his elect, bringeth to passe according to the wisdome, and equity of his heavenly wil.

And therefore wee must not despaire, when we are tempted, but

more

• Iam. 1. 14
15

• Rom. 8. 3

of the Imitation of Christ.

much the more earnestlie pray vnto God that he would vouchsafe to help vs in al extremities, and, according to y words of Paule^f, giue issue that we may be able to beare our tentation. 1 cor. 10. 13

So then in al tentations, and troubles let vs humble our selues vnder the mighty hand of God^g. For he exalteth the humble and meeke^h. g 1. Pet. 5. 6
James. 4. 10

In aduersity man is triedⁱ, how he hath profited in well dooing, & so he getteth not only fauor before God^k, but also fame among mé. For it is no great thing for a man in prosperitie to seeme deuout and zealous: but he which continueth patient in the time of aduersity^l, wil doubtles proue a perfect man. h Iam. 4. 6
Prou. 3. 34
i 2. cor. 3. 18
k 1. Pet. 1. 6
l 7
1 Roma. 5. 3
James. 1. 3

Many ouercome gre at troubles; which are ouercome by smal, and dai lie: but such cannot trust to themselves in great, which are so weake in trifling things.

Chap. 14.

Against rash iudgement.

Ooke into thy selfe, and iudge not other men^a. For in iudging other, wee labor vaine lie, erre commonly, and

a Math. 7. 1
Luk. 6. 37

The first booke.

b Iame. 4. 11 easilie offende^b : but in iudging and
c 1. Cor. 11. examining our selues^c we leape sin-
verse 13 gular commodity.

As wee fantasie a thing, so we iudge thereof: and blinded wi^h priuate affection wee commonly giue partiall sentence^d.

d Rom. 2. 1 Now were the loue of God alwaies and our only guide, our senses, which are enimies to trueth, woulde not so easily trouble vs. But commonly som what either lurketh within, or chaunceth without, which carieth vs away.

Many in their doings vnwittingly seeke themselves, which are so long quiet in minde, as they enioy all things according to their wish: but if any thing fal out otherwise the^y they would, they chafe, fret and fume.

Great dissention riseth many times euen among friends, & countrimen, yea among the godly and zealous to through diuersitie of opinions. For such is our nature, we canne hardlie breake an olde custome: and farther than he seeth no man wil gladlie go. But if we cleaue, or depend more vpon reason and sense^e, then vpon that virtue which bringeth vnder the obedience of Christ, let vs neuer look to be inflamed with the light of gods holy

e Ioh. 3. 3, 4

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holie spirit. For God will bee serued, not with a piece of man, but with whole man^f, neither doth he allow reason to iudge of religion.

^fDeut. 6, 5

Luke. 10, 27

Mark. 12, 29

30

Matt. 22, 37

Chap. 15.

Of the workes of charity, and how to do good woorks.



We ought not to doe wickedly for any thing^a, nor for anie mans sake^b: albeit in respect of the weake^c, a good worke may be vndone sometime, or doone otherwise. And that is not to neglect a good worke, but leaue one good worke to do a better.

^aRoma. 3, 8^bRom. 8, 38

30

^c1. cor. 9, 20

21, 31

If thou haue not loue thine outward deeds profit nothing^d, if thou haue loue, be thy works neuer so smal, and simple, they profit much. For God respecteth not what is don, but how & vvith what affection a thing is done^e.

^d1. cor. 13, 2^eLuke. 7,

verse 40, 80

^fLuk. 7, 40^gMat. 26, 10

He doth much that loueth much^f, he doth much that doth a thing as it should be don^g. And he doth so, that seeketh the common vvelfare before his ovyn profit^h.

^h1. cor. 13, 5

Carnall

works what

It many times seemeth a charitable deed, vvhich in deed is a carnall. For that vvhich is done, as commonlie

The First booke

works are don, either of affection, or desire of gaine; or hope of rewarde, which are carnall inclinations, as doubtles a carnal, and not a charitable worke.

Fruites of charity.

¹ Iohn 2. 25

16, 17

James, 4, 4

¹ Cor. 13, 4

¹ Iere. 9, 23

¹ Cor. 13, 31

¹ Iam. 1, 17

¹ Reu. 7, 15

16, 17

¹ Eccles. 1, verse 13, &c

Philip. 3, 8

A man indued with perfect charity serueth not his own turne, but onelie in al things seeketh the glory of God. He enuieth not^k. For he loueth no priuate ioy^l, neither will reioice in himselfe, but in the Lord^m, whose blessing he desireth before al things. He ascribeth no goodnesse vnto any, but acknowledgeth al things to come of God, from whome euery good gift & euery perfect gift doth proceedⁿ, and in whom al the Saints do rest in perpetuall blisse^o. Finally he which hath but a sparke of this true charity, accounteth all worldly thinges but mere vanity^p.

Chap. 16.

That men which offend must be borne withal sometime.



That whiche thou canst not amend neither in thy selfe, nor others must patientlie be suffered^a, till GOD otherwise worke^b.

Think

^a 1 Thess. 5,

verse 14

^b I say 30. 18

Luke. 21, 19

of the Imitation of Christ.

Thinke with thy selfe, that per-
chance God dooth it to trie thy pati-
ence^b, without which our merits doe
little auaille: notwithstanding in thy
troubles thou oughtest to beseech al
mighty God to assist thee with his
grace, that patiently thou maiest en-
dure his crosse, and trial^c.

^b Rom. 5, 3^c Luk. 17, 4

James 1, 3, 4

If any being diuers, and sundrie
times admonished, wil not amend^d,
deale with him no more; but commit
the whole matter to God, that his
wil, and glorie may appeare in al his
creatures^e, which knoweth wel how
to turne al things to the best.

^c Luk. 17, 5

James, 1, 5

^d Titus 3, 10

Endeuor thy selfe patientlie to
beare the faultes, and infirmities of
other men whatsoeuer they be^f: for
so much as thou art faulty thy selfe^g,
and must bee borne withal. And if
thou canst not be such as thou woul-
dest bee, thinkest thou to make ano-
ther according to thy mind?

^e Math. 6, 10^f Gala. 6, 1, 2

Thes. 5, 14

^g James 3, 1

Wee wish that others were goodlie
and yet wee amend not our selues^h.
We would haue others severely cor-
rectedⁱ, which we refuse our selues.
We find fault with the licentiousnes
of others, and wee our selues wil not
be gaine said. Wee seeke that others
should be bridleed by lawes, and wee
d.4. our

^h Math. 7, 3

Roma. 2, 1, 2

ⁱ Math. 7, 1

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our selues refuse obedience. Whereby it is euident how we loue not our neighbor as our selues^k.

Math. 7, 12

Luke 6, 31

Tobie. 4, 15

1 Math. 5, 10

11

1 Pet. 4, 14

Gal. 6, 2

If all were perfect, what should we suffer at other mens hands, for Gods sake^l? But now it pleaseth God, that we must beare one anothers burthen^m; & that because no man is without fault; no man but hath his burthen; no man that can liue by himselfe; no mā but lacks aduise sometime, & therefore we ought to suffer one with anotherⁿ; to cōfort one another; to help, instruct, and admonish one another.

1. cor. 12

verse 26, & c

Iam. 1, 12

1. Pe. 1, 6, 7

And neuer shal the virtue of a man bee so knowne, as by occasion of aduersitie^o. For occasions make not a man fraile, but shew what he is^p.

Chap. 17.

The way to quietnes, both temporal, and eternall.



Hou must bridle, and breake thy will in many things, if thou wilt liue a quiet life^q; And if thou wouldest stande vpright, and go forward in godlines, account thy selfe in this world but a banished man, and a pilgrime^r. And if thou desirest to be a Christian, thou

Ps. 120, 7

Math. 5, 5

Ps. 119, 19

Hebr. 11, 15

16

1. Pet. 1, 17

18

of the Imitation of Christ.

must proue a foole before men ^s for Christs sake.

A hoode or a shorne head maketh not a religious man: but an alteration from vice to vertue ^d and a mortification of the lustes ^e.

He which loueth any thing besides God, and the saluation of his soule ^f, shal finde nothing but misery and sorrow.

And let not him looke to bee long in quiet, which laboureth not in the sight of man to be most abiect & inferiour to al ^g. For thou art in this life to serue ^h, not to rule; and called to suffer ⁱ, and to labour ^k, not to loiter, and to liue at pleasure.

For men are tried in this world as golde is in the fornace ^l: and let no man looke to stand here vpright, vnles with al his hart hee humble himselfe for the Lords sake ^m.

1 Cor. 1, 1

verse 23, & c

1 Cor. 3, 18

1 Cor. 4, 10

d Eph. 4, 22

Iames. 1, 12

26, 27

e Rom. 13, 12

13, 14

f Psal. 119,

verse. 29, & c

Mark. 12, 30

Luke, 9, 23

26

g Iam. 4, 6

Matt. 10, 24

h Mat. 20, 28

Philip. 2, 7

i Luke 9, 23

k Gen. 3, 19

l Iob. 23, 10

Wisd. 3, 1

m Peter. 1, 1

Psalm. 66, 1

n 1 Cor. 4, 1

Chap. 18.

The vertuous life of the holie Fathers.

Eholde the examples of those holie Fathers, in whom true religion and perfection did shine, and you shal easily

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easily perceiue howe little, and in a maner nothing it is, which wee doe. Alack, what is our life cōpared with theirs!

2 cor 6
verse 4, &c
2 Corin. 11
verse 17, &c
b Hebr. 11
verse 36, &c

Those holie men and friendes of Christ, did serue the Lord in hunger, and thirst^a, in cold and nakednes, in wearines & painfullnes, in watchings, and fastings, in praiers and meditations, in manifolde persecutions, and troubles^b.

• Ioh 13, 35
Matt. 19, 39
• Mat. 16, 25
Mark. 8, 35
Luke. 9, 24
Luk. 17, 33

What, and how great miseries did the Apostles, and Martyrs, and Confessors, and virgines, and al which at any time folowed the steps of our sauior Christ, endure? For they hated their liues in this worlde^c that they might saue them for eterpal life.

O what an hard and seuerie life did those holie Fathers lead in desertes? what long and grieuous tentations suffered they? How often did the enemy assaile them? how zelouslie did they offer the sacrifice of praier vnto GOD: With what seuerity did they tame their bodies; what studie spent they to profit in religion; what conflicts had they with vices and wickednes; How vprightly did they spende their time before God?

In the day time they labored, in the night

of the Imitation of Christ.

night they praied and at no time cea-
sed they from deuout meditations^d.
Finally no time was idlie spent, and
all houres that they consumed see-
med very short, insomuch that many
times for to profit their soules, they
little did regard the releefe of their
bodies^e. And as for wealth, authori-
ty, promotion, friends and kinsfolks,
they renoūced them^f, together with
all worldly things.

So that in mannes eies they were
poore^g, but in the sight of God, and
in respect of their vertues most migh-
tilie rich; outwardlie they seemed
needie^h, but inwardlie they were re-
freshed with Gods heauenly grace, &
comfortⁱ; in the worlde meere stran-
gers^k, but to Christ friends, and fami-
liars^l, in their owne iudgment most
vile^m, & odious to the worldⁿ, but to
almighty God deare and pretious^o.

They were humble and obedient,
and friendlie and patient: whereby
they found good successe in the spirit
and grace before God^p.

Therefore should al godly men fol-
low their steps and be more moued
by the example of them to vertue, than
of luke warme Christians, though
they be infinite to wickednes.

^d Ephe. 6, 18
Colos. 4, 2
ⁱ Thes. 3, 10
ⁱ Thes. 5, 17

^e Mat. 14, 19
Marke. 6, 35
36

Luke 9, 12

^f Mat. 16, 27

Mar. 12, 21

Luke. 18, 28

Actes. 2, 44

45

^g Mat. 5, 1

Luke 6, 1

^h 1 Cor. 6, 1

ⁱ Psa. 94, 1

^k Iohn. 16, 1

^l Ioh. 15, 1

^m Ioh. 13, 1

ⁿ Ioh. 15, 1

^o Ioh. 16, 1

^p 2 Cor. 13, 1

13.

2 Cor. 13, 1

13.

13.

13.

13.

13.

13.

13.

13.

13.

Oh

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Oh what zeale had the godly in the
1 Acts. 4, 10 primatiue church ; what deuotion
2 Acts 2, 46 to prajer^r! what contention to excel
47 in wel doing! what seuerẽ discipline!
 what reuerence, yea what obedience
 shewed they to the doctrine of their
 teachers? Their monuments to this
 day shew, that they must needes bee
 most singularly perfect, which haue
1 Hebr. 11 so valiantly subdued the world^r.

uerse 36, &c But nowe a daies if a man can but
 keepe himselfe from grosse offences,
 or refraine from reuengement, he is
 accounted a good and perfect man.

O the security of our time, which
 haue so quicklie declined from our
1 Reue. 2, 4 first heat^r, and loathed life, because
2 Reu. 3, 16 we are luke-warm^u, and weary^x; but
3 Mat. 24, surely it is a manifest argument that
uerse 48, &c we are dead from wel doing, which
 see so many examples of godly men
 before vs, and follow none of them.

Chap. 19.

The exercise of a true christian,



His life of a Christian
 should be adorned with
 al vertues, that he may
 be inwardly such, as hee
 outwardlye appeareth
 to

of the Imitation of Christ.

to the worlde^a: yea more vertuous should he be, then he seemeth; in as much as God seeth our harts^b, whom we must intirely reuerence whersoever we are, and before whome wee must walke vprightly as angels.

^a Matt. 5, 14

16, 20, 27

48

^b 1 Sam. 16,

verse 7

Psal. 35, 15

Reuel 2, 23

Hebr. 4, 13

^c Rom. 12, 2

Euery day we should renounce our minds^c, and as though we were but newly conuerted from sinne, wee ought to inflame our zeale and saie:

O my Lorde and God assist mee I humbly beseech thee, in this my good purpose, and zeale; and giue me grace euen at this present time godly to enter into thy seruice. For vvhathitherto I haue done, is nothing.

In this our race and going forward in godlinesse, we must vse great diligence, if wee minde to finishe our course as we should. For it he which couragiously goeth on, is tried many times, what wil become of him which either feldom or faintlie setteth forward?

Many thinges cause vs to change our good mindes: but we neuer so lightly omit spirituall exercise, but we greatly hinder our selues thereby.

The purpose of the iust dependeth vpon the fauour of God^d, nor vpon their owne wisedome^e, on whome they

^d Phil. 2, 13^e Prou. 3, 5

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they trust in all their enterprises. For
 f Prou. 1 6, 9 man may purpose ^f, but God dispos-
 33 seth: neither can manne of himselfe
 bring any thing to passe.

If wee omit our accustomed exer-
 cise, either for religions cause, or to
 profite our brethren, wee may easily
 attaine thereunto againe, but if care-
 lessly of sloth, or faintnes of mind wee
 neglect the same, we do both highlie
 displease God, and greatly indamage
 our selues ^g.

g Iam. 1, 22

23. 24

h Iames. 3, 2

Let vs doe our best, yet shal we of-
 fend in many things ^h. Albeit it will
 bee good to shoote at some certaine
 thing, and especiallie against those
 vices, which hinder vs more then o-
 thers. We must examine and set in
 order, as well outwarde as inwarde
 things, for both are necessary to our
 proceeding ⁱ.

i Ephes. 4

vers. 20, &c

Coloss. 3, 17

If thou canst not at all times take
 an account of thy selfe, yet do it som-
 time, and at the least once a daie, to
 wit, at morning or at night.

l Psal. 119, 14

In the morning consider how thou
 wilt spend the time til euening: and
 at night cal into mind how thou hast
 past the day, & what thy thoughtes ^l,
 words, and deedes haue beene. For
 therby we commoply both displease
 God,

of the Imitation of Christ.

God, and offend man.

Girde thy loines like a manne ¹ against Satan ^m, bridle thy riotous appetite ⁿ, so the more easily shalt thou bring vnder all the vnrule desire of the flesh.

1. Eph. 6, 14
m 1 Pet. 5, 8
n Prou. 13,
verse 31. & c
1 Theſ. 5, 6

Be thou at no time idle altogether
•, but alwaies either read, or write,
or pray, or meditate, or do somewhat
for the publike welfare.

• Prou. 6,
verse 6, & c.

The body must be exercised vvith
iudgement. For al exercises bee not
for euery man. Priuate exercise must
not be vsed in a publike place. Albeit
thou art to take heede that thou bee
not to publike slowe, and swifte vnto
priuate: but hauing doone thy dutie
according to thy calling, if any lea-
sure be gotten, betake thee to thy self,
as thy profession dooth require.

All men cannot vse one exercise;
but that is for some, which is not for
others.

Againe, according to the diuersity
of times we thinke of exercises. For
some like vs on holie daies, some on
working daies: some in the time of
warre, some in the time of quietnes,
some we mind when we are pensue,
and some when wee reioice in the
Lord.

1. Cor. 1, 3

Good

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Good exercises should oftentimes be renewed, especiallie on holidiaies, as though wee then were departing out of this life, and going to the ever lasting daies of rest. And therfore at such times especially we should shew our selues most deuout, and moste carefully execute Gods hestes, looking, as it were presently for a reward of our labor from God. Which if it be deferred, let vs think with our selues that wee are not sufficientlie prepared, but vnworthy so great glory to bee reuealed vnto vs at a time conuenient, and prepare our selues more diligently to our end.

p Luk. 12, 43

44

Happy is that seruant, saith our Sauiour Christ, whom the Lord when he commeth shall finde watchfull: know ye of a truth, he will make him ruler ouer all that he hath.

Chap. 20.

Of solitarie and silence.

Seeke a conuenient time to meditate; and oftentimes call the benefites of GOD into minde.

Omit curious thinges: and chouse such

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such matter as may rather stir vp thy mind vnto godlines, than busie thee too much.

Withdraw thy selfe from speaking vainely^a, from gadding idelie; from listning vnto rumors and nouelties, and thou shalt find good leisure, and sufficient for thy spirituall exercise: & that after the example of the most godlie, who shunned the companie of men, as much as they might, and chose to liue apart vnto God.

One said^b, I neuer came amongst men, but I departed more wicked than I was afore. And this we finde true when we talke much together.

It is easier to be altogether silent, than not to exceede in words; and to tarie at home, than not to offende as broad it is easier.

Wherefore, he which would be zealous, and godlie, must auoide company.

No man safely dooth go abroade, but hee which gladly can abide at home; no man safely dooth gouerne but he which gladly can be in subiection^d, no man safely dooth command, but he that hath learned willingly to obeye^e, no man safely is merrie, but hee that hath a good conscience,

^a Mat. 12, 36

Phil. 4, 8, 9

^b Seneca.

^c Mat. 14,

Marke. 6, 46

^d Mat. 20,

Roma. 13,

1 Cor. 14,

Coloss. 3,

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f Pro 15, 13 science^f; and no man safelie can
13 speak, but he that willinglie can hold
e cor. 1, 12 his peace.

And yet hath not the securitie of
good men, at any time bin without
f Pro. 28, 14 feare of God^s: neither did their ex-
cellent, and heauenlie giftes make
them any whit proud, but the more
humbleⁿ. But the security of the wic-
ked, as it ariseth of prideⁱ: so it turn-
eth to their destruction^k.

Neuer looke to liue at thine hart
ease in this world, seeme thou neuer
so godly, and religious^l.

It falleth out many times that they
fal greuously through pride, which
in mans opinion were most religious
men^m: whereby it is euident, that
tentation is very good for someⁿ; both to keepe them from pride^o, &
outward consolation.

O, if man would auoid vaine plea-
sure, and not loue the world^p; what
a good conscience should he alwaies
reteine. If man would cast awaie all
vaine cares, and thinke onelie vpon
heauenly things, and trust wholie in
God^q, what a continual ioie should
he feelee in his mind?

No man shal finde any spiritual
comfort, except hee occupy himselfe
diligent-

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of the Imitation of Christ.

diligentlie in stirring vp his minde vnto godlines^r, the which thou shalt the more easily attaine, if thou enter into thy chamber^f, and shut thy selfe from troubles of the worlde, as it is written^t. Examine your owne heart vpon your bed, and be still.

Isay. 26, 8

Matth. 6, 6

Psalm. 4, 4

For commonly thou shalt finde that in thy closet, which thou wouldest leese abroad.

The more thou vfest thy closet, the more thou wilt like it, the lesse thou comest therinto, the more thou wilt loath it. But frequent the same rightly, and tarry therein at thy first conuersion from wickednesse and afterward thou shalt do it with exceeding pleasure.

Solitarines, and quietnesse is good for him that would proceede in virtue, and learne the misteries of holy Scripture. For there shall he finde euen floods of teares^t, whereby hee may wash, and clense himselfe eue-ry night, that he may by so much be nigher vnto his maker, by how much he is farder from the resort of men.

Psalm. 6, 6

So that God with his holy angels cometh vnto him, which withdraweth himselfe from his friends and acquaintance,

It

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It is better to liue in a corner, so a man haue a regard to himselfe, than without care of his owne saluation euen to worke miracles^x.

^x Mat. 7, 22
¹ cor. 13, 2
^y Psal. 102,
verse 6, &c

It is no shame but praise for a godlie man seldome to go abroad^y, to shunne to be seene, and not to loue to see.

^z Exo. 20, 17
^z 1. Iohn. 2,
verse, 17
¹ cor. 7, 31

Why lookest thou on that, which is not lawfull for thee to haue^z? The world passeth away, and the lustes thereof^z.

The desire of pleasure maketh thee to roaue abroad: but when the pleasure is past, which is quicklie gone, what gettest thou thereby but repentance, and a wandring soule.

A merie out going bringeth commonly a mournfull returning home, & a merry euening watch is signe of a lowring morning: euen so the ioie of this world entrench pleasantlie, but endeth bitterly^b. What cast thou see in another place which is not heere? Behold the heauen and the earth, & all the elements: for of those doo all things consist. What seest thou in any place that abideth euer?

^b Pro. 14, 11
Prou. 23, 31
32
¹ cor. 2, 31
¹ Ioh. 2, 17

Perchance thou thinkest to satisfie thy selfe with contéplation, but thou shalt neuer do so.

What

of the Imitation of Christi.

What if thou sawest euen al things before thine eies, it were but a vaine sight^d.

^d Ecc^l. 1, 14

But lift vp thine eies, manne, vnto God^e, and aske pardon for thine offences.

^e Psal. 25, 1

^f Psalm. 131, 1

^f Sir. 17, 23

Leaue vaine things to vaine folks, and giue thou thy mind to do the wil of God^g.

^g Deut. 11, 1

^h Eccle. 3, 12

^h Matth. 6, 3

Shut thy selfe within thy doore^b, and call thy welbeloued Iesus vnto theeⁱ. Tarry with him in thy chamber: for elsewhere thou shalt neuer finde so great quietnes.

ⁱ Salomons

Songs 2, 14

Sal. son. 3, 4

Haddest thou not gone abroad, nor listened vnto rumors and tales, thou mightest the better haue enjoyed quietnes; but now bicause thou giuest thine eares to heare newes, thou art troubled greatly, and vexed in mind.

Chap. 21.

Preparatiues vnto godlines.



W^hite thou come forward in godlines; Then feare god^a and be thou not ouer loose in behavior, nor giuen to vaine pleasure^b, but keep vnder thy senses by

^a Prou. 1, 7

^b Prou. 2, 10

^c Psalm. 19, 9

^d Psa. 111, 100

^e Sirach. 1, 16

^f Pro. 9, 17

11

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by discipline.

Prepare thy selfe to vnfaigned repentance^e, and thou wilt prooue religious. For repentance bringeth vnto godlinesse, and negligence quicklie dooeth forgo the same.

It is maruel that any man can hartily reioice in this life, which considereth his banishment, and the manifold perils of his soule^d.

Through the weaknes of our minds & security, we feele not the sorowes of the mind, but oftentimes we laugh when indeed we should weepe^e.

There is no true liberry, nor good mirth, but in the feare of God ioined with a good conscience^f.

Happy is that man, which casting off the lets of all worldly businesse, can giue himselfe wholly to the stirring vp of his mind. Happy is he that can keepe himselfe from al those things, which may either defile or burthen his conscience^g.

Fight like a man^h, custome is ouercome by custome.

If thou mindest not to meddle in other mens matters, they for their parts, wil not meddle in thine.

Take not vpon thee another mans charge; neither trouble thy self in the affaires

of the Imitation of Christ.

affaires of thy betters.

But looke vpon thy selfeⁱ; and be-ⁱ ¹ Matt 7,
fore thy dearest friends giue thy selfe verse 1, &c
counsel.

If thou lacke the good will of men,
take it not heauilie; but if thou be-
haue not thy selfe well, and circum-
spectly as becommeth the seruant of
God, and a true christian^k, howle &
weepe^l.

^k Luke 8, 23
Rom. 1, 8, 9
^l James 5, 8

It is good for a man not to haue
much comfort in this life, especially
worlaly comfort. As touching hea-
uenly, if wee either feele it not at all
or but seldome, the fault is in our
selues which neither seeke occasions
to stir vp the mind, nor forsake tran-
sitory, and external comfort^m.

^m 2. cor. 1, 9
Hebru. 12, 1

Thinke with thy selfe not onely
that thou hast not deserued any hea-
uenly comfort, but also that thou dost
deserue great misery, and afflictioⁿ.

ⁿ Luk. 18, 13

A man set on fire with the sparkes
of true godlinesse, loueth not^o, but
loatheth the worlde^p, and al that is
therein^q.

^o 1. Ioh. 2, 15
^p Phil. 3, 8

^q 1. Ioh. 2, 16

A good man continually findeth
occasion to weepe, and mourne. For
whether he behold himselfe, or other
men, hee seeth that no man liueth
without misery in this world. Yea the
more

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more earnestly he considereth himselfe, the more abundantly dooth he shed teares^r. And indeed our manifold sinnes and transgressions^r (where with we lie so wrapped, that hardlie we can behold celestial things, should mooue vs so to doe.

* Luk. 23, 28

* Eia. 59, 2

* Sir. 7, 36

Thinke more often of thy death^r, than of a long life, and doubtles thou wilt giue thy selfe more earnestlie to repentance, than thou doest. Againe call into thy minde the paines of hel, when God shal turne away his face^r and it will make thee both to lament thy sinnes, and to take aduersitie in good part.

* Sir. 18, 23

* Prov. 14, 9

* Gal. 5, 18

* Romanes 8

verse 12, &c

But because these things come not into mind^r, and we follow the vaine pleasures of this transitory world; we goe on, God knowes; coldelie and slowlie in religion, for lacke of the spirit of God^r, whence it is that our wretched bodies doe so easilie complaine.

* psalm 51,

verse 9, &c

* psal. 80, 5

psal. 102, 9

Wherefore make thy humble petition vnto almighty GOD, that he would inflame within thy breast his heavenly fire^r, and saie with that Prophet^r. Feed me O Lord, with the bread of teares, and giue mee teares to drinke with great measure.

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Chap. 22.

A view of the misery of mankind.

Where soeuer thou art
and where soeuer thou
turnest thy selfe, thou
art miserable, vnlesse
thou return vnto god.

^a Psa. 84. 10

11. 11

Why art thou troubled bicause things
fall not out according to thy minde?
But who is he that hath all things at
his harts desire? Not I, not thou, nor
any mortal man; no doubtles, man is
not without misery & trouble, no not
a king, nor the proud pope himselte.

Who is then in the best estate, and
condition? Euen he which for Gods
cause can suffer affliction^b.

^b Mat. 5. 10

11

¹ Pet. 3. 14

¹ Pet. 4. 14

Weake and foolish people say com-
monlie, See how happy he is, howe
wealthy, how mighty, in what aucto-
rity, of what goodly stature, howe
faire he is. But looke vpon heauenlie
gifts, and thou shalt finde that these
things are not to bee accounted of.
For they are vncertain^c, & burden-
som^d, because they can neuer be kept
without carefulnes, and feare^e.

^c Mat. 6. 19

¹ Ioh. 2. 16

17

^d Mat. 23. 13

^e Luk. 12. 34

Manne shoulde not thinke that in

Et.

abun-

34

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abundance of these worldly things
 1 Tim. 6, 17 an happy life doth consist f; but he is
 18, 19 to content himselfe with a meane
 Luke. 12, 21 state s, and to thinke that as long as
 1 Psa. 37, 16 he liueth in this worlde he is misera-
 ble.

The more a man hungreth after
 godlines, the more he abhorreth this
 life^h; because hee perceiueth more
 1 Cor 12, 30 sensiblie, and more evidently seeth
 the finnes of mans corruption. For
 undoubtedly to a man zeloussie ad-
 1 Rom 7, 24 dured, and desirous to be loosed from
 1 Phil. 1, 23 sinne^l, to be with Christ^k, it is a mi-
 sery & troble euen to eate, to drinke,
 to sleepe, to rest, to labour, and to be
 subiect to other thinges necessarilie
 incident vnto mortal man. For these
 things do greatly suppress the mind
 of man^l. Therefore most humbly
 1 Wild. 9, 15 doth that Prophet desire to be deli-
 uered from them on this wise, Draw
 me out of my necessities, O Lord.

But miserable are they, which see
 not their owne misery: but more mi-
 1 Luk 6, 24 serable which loue this misery^m, and
 25 mortal life, in which some so delight
 (albeit with all their carking, and
 care they can hardly prouide things
 necessary for themselves) that, were
 they sure to liue alwaies in this
 world.

of the Imitation of Christ.

world, they woulde not set a point by the kingdome of Godⁿ. Which made and faithlesse wretches so deepe lie drowned in the earth, that they can thinke vppon nothing but earthlie things, shal one daie to theyr paine vnderstand, howe vile and vaine it was which they loued^o.

But those men of God, & friends of Christ, looked not on those things which pleased the flesh, & flourish for a time: but they coueted after euerlasting riches with al desire, & greedines, yea with their whole harts they longed for things on high, not seen^e, that the desire of thinges which are seene, might not drawe them vnto things below.

Despaire not brother, to come forward in godlines: thou hast yet time and space^r. Deferre not therefore thine amendment from day to day: but rise, and out of hande begin, and reason with thy selfe on this wise: Behold now is the time to worke, now to win the field, now is the time to amend^r, in aduersity the time is to de-
sire well.

Through fire and water thou must passe, before thou canst come to the place of comfortⁿ. Except thou offer
c. 2. violence

Matt. 6, 21

Luk. 12, 16

17, 18, 19

Phil. 3, 19

Phil. 3, 7-8

2 Cor. 4, 18

1 Pet. 1, 18

Psalm. 32, 5

Isay, 55, 6-7

Eccle, 1, 2

verse 1, &c.

2 Cor. 6, 1, 2

Gal. 6, 9, 10

Psalm. 66, 12

The First booke

Mat. 11. 13 violence vnto thy selfe^r, thou shalt neuer triumph ouer sinne.

As long as we beare about fraile, and earthly bodies, let vs not looke to liue without griefe and sorow^r.

Indeede wee coulde wishe to liue quite from misery: but forsomuch as through sin wee haue lost our innocency^r, our felicity and quietnes is gone therewithal.

Wherefore let vs be patient^r, and expect the mercy of God vntill our wickednes be put away, and this mortality be swallowed vp of life^r.

O Lord, how great is mans frailtie, How is man prone continuallie vnto sinne^c; Today thou doest confesse thy sinnes^d, and to morrowe thou wilt sinne afreshe as earst thou didst. Now thou art purposed to offend no more, and yet by and by thou doest so wickedly, as if thou haddest neuer meant to doe wel^c.

So that great cause we haue to debase, and to thinke humble of our selues, being so fraile and subiect to offending^r.

Againe, if with litle negligence we leese that which by great labor coulde hardlie be obtained; what vvil become of vs at the end, which so soon

of the Imitation of Christ.

vvaſe cold

8 Luk. 9, 90

61

Wo to vs, if vve ſo go on vnto reſt,
as if now there were peace and ſecu-
ritie^b, vwhen in vve deede as yet
there appeareth no toke of godlines
in our behauior,

b 1. Theſ 5
verſe 6

Then vndoubtedlie vve muſt bee
trained vp a freſh like yong ſoldiersⁱ
if vve hope to returne vnto goodnes,
and to proceed in godlines.

12. Tim. 2, 4

Chap. 23.

That man ought to thinke vpon

his ends



Seeing the life of man
is ſo fraile, and ſhort^a,
conſider viſelie vwhat
thou takeſt in hand.

Tob. 14, 1

To day a man, to mor-
row none^b: and being out of ſight,
thou art out of mind^c.

b ſirach.
verſe

Oh the dulneſſe, and hardneſſe of
mans heart, that thinking of thinges
preſent, hath no care of the time to
come^d.

c Eccl. 1, 1
Eccles. 9, 1

It were thy part ſo to behaue thy
ſelfe in al thy deeds and thoughts, as
though thou ſhouldeſt depart out of
this vworld by and by.

d ſirach 7, 16

Haddeſt thou a clear conſcience,
y wouldeſt not greatly feare death^e,

ſirach. 18, 13
2. Cor. 4, 8
ſirach 41, 1

The first Booke

It is better to auoid sinne, than to
die death.

If thou art not readie to daie, how
wilt thou be to morrow? The next day
is not certaine^f. And againe, howe
knowest thou that thou shalt liue till
to morrow?

^f Matth. 24,

verse 36, &c

Math. 25, 13

Mark, 13, 32

33

Luke. 21, 34

What are wee the better to liue
long, if wee prooue not better by our
long life? Assuredlie long life dooth
not make vs better to God-ward, but
the farther from God.

^f Rom. 3, 4

James, 5

verse 1, &c

Oh well were we, if wee had liued
well but one day in this worlde! Ma-
nie keepe in minde howe long they
haue fauored good religion, but they
neuer thinke what fruit they haue
shewed worthy amendment of life.

Matth. 24

If thou thinke it irkesome to die,
thou shalt find it more perillous and
dangerous to liue long.

Happie is that man which alwaies
thinketh of his ende, and prepareth
himselfe daily for to die.

1 Corin. 4

verse 16, &c

When thou seest a man to die, con-
sider by & by that thou must depart
the same way.

1 Heb. 9, 17

Isaiah, 41, 3

In the morning thinke not to liue
till night; & at night looke not to liue
till morning: and alwaies liue so cir-
cumspectlie, and bee so godly prepa-

of the Imitation of Christ.

red that death may finde thee readie
whensoever he shall come.

Many before they looke for death,
depart suddenlie¹: for the sonne of¹ Luk. 12, 20
man vwill come in an houre when
men looke not for him^m. But when^m Luke. 12
that houre shal come, then wilt thou^{verse 40}
begin to thinke otherwise of thy life^{Matth. 24}
past then thou hast doone, and then^{verse, 50}
wilt thou bitterly bewaile, that euer
thou wast so sluggish, and negli-^a Matth. 7, 22
gent^a.

Happy is that man vvhich endeuo-^{Matth. 25}
reth to seeme such in this life, as hee^{verse 43, &c}
would appeare at^y houre of death^a.^o Luk 12, 23

He vvhich hateth the vworld per-^{P. 1. Io. 10, 15}
fectlie^p; and fauoureth godlines ze-¹ Reu. 3, 1
louslie; and will be admonished vvil-² Prouer
lingly²; and endeuoreth to amende^{verse 41,}
his life seriously³; and can obey his¹ Luke 3
superiors gladlie⁴, and deny him selfe^{Matth. 3, 8}
throughlie⁵, and take affliction for¹ Titus 3
Christs sake patientlie⁶, giueth most^{Coloss. 3,}
notable tokens that he wil die a good^a Mar. 8
man.^{Luke. 9, 8}

Whilest thou art in health thou^a Matth
maiest doo many good deedes, but^{verse, 13}
vwhen thou art sicke, I see not what^{Matth. 3, 10}
thou art able to do. For in the time of¹ Peter. 3, 14
sicknesse few amend: and they which¹ Pet. 4, 14
defer their amendment til then, doo
e. 4. hardly

The first Booke

hardly come into the fauour of God.

Better it is to amende, and while
 7 Gen. 6, 10 time is 7 to liue well, that hereafter
 2 Corin. 6, 2 thou maist liue for euer^a. But if thou
 2 Reu. 7, 15 forgo so good oportunitie, thou af-
 16, 17 terwards wilt seeke it, when it is too
 1. corin. 3, 9 late: and perhaps desire but an houre
 on two to repent, and they wil not be
 granted.

Wherefore consider diligently both
 what perils thou shalt escape, and
 what miseries auoid^a, if alwaies like
 a wise man thou thinke vppon thine
 ende. And indeuour so to liue in this
 worlde, that at the houre of death
 thou maist reioice rather thā feare^b.

Now, while time is, learne to die
 vnto the world, that then thou maist
 liue with Christ^c. Now, while time is
 learne to contemne the world^d, that
 then without let thou maist go vnto
 Christ. Nowe while time is, beate
 downe thy bodie by repentance, that
 then thou maiest haue an assured
 boldnes.

Alas soule, what thinkest thou to liue
 long, seeing thou art not sure to liue
 one daie; Howe manie haue bin de-
 ceiued and suddenlie taken out of
 this world^e.

Thou hast heard I am sure, and that
 often.

of the Imitation of Christ.

oftentimes, howe one was killed by the sword, another drowned, another brake his necke with a fall, another as he was at meat, another at play, another with a knife, another of the sicknesses, another of theeuës. Thus al die^b (though not after one sort) & mans life passeth away like a shadow^c.

Who after death wil help thee if in thy life time thou loose good opportunity^k? Now I say, now or neuer is the time to doe well^l, while both thou knowest not the houre of thy death, and maist do good to thy selfe in time.

Now while time serues, lay vppe euerlasting treasures for thy selfe in heauen^m, thinke of nothing but on heauenly thingesⁿ, and care for nothing but thy saluation. Now I saie, while time serues, make friendes which after death may receiue thee into euerlasting habitations^o.

Account thy selfe on the earth but a pilgrime & stranger^p, vnto whom the affaires of the world doe nothing appertaine. Get thee a quiet conscience, & lift vp thy mind vnto god^q, because in this worlde thou haste no continuing city^r.

Thither direct thy praiers, and dai

^b Sir. 41. 3

ⁱ Job. 8. 9

Job. 14. 3

^p Psal. 103. 11

^p Psal. 144. 14

^k Luke. 16.

verse 4. & c

ⁱ 1 cor. 2. 6

^m Mat. 6. 19

Luk. 12.

ⁿ Colo.

^o Luk. 16.

^p Hebr. 11.

verse 13. & c

^q Colo. 3. 1

^r Heb. 13. 14

Micah. 2. 1

The First booke.

psal. 31, 5
 Luke 23, 46
 Acts 7, 59

lie grones with teares, that after death thy spirite may go to GOD in blisse.

Chap. 24.

Of the last iudgement, and of the punishment for sin.



Sira, 7, 36

Heb. 4, 13

Peter, 1, 17

Job, 9, 3
 14

Hatsoever thou takest in hand remember thine ende, and howe thou must appeare before a seuerer iudge, in whose sight nothing is hid, which neither is pleased by reward, nor admitteth vaine excuses; but rightlie and indifferently iudgeth al men.

O fond man, and miserable wretch what answere wilt thou make vnto God, who knoweth all thy sinnes, which oftentimes fearest euen the lookes of an angry man?

Why dost thou not looke to thy selfe againste the day of that iudgement, when no man shall excuse, or defend another? for euery man shall haue inough to answer for himselfe.

Now maiest thou do good, if thou take paine, now wil thy teares be accepted, if thou weep, nowe may thy grones be heard if thou sighe, and both pacifie God and purge thy selfe.

Ro 24, 12

1 Cori, 5, 10

Psal, 62, 12

Roman, 2, 6

2 Corin, 3, 8

Galath, 6, 5

Psal, 33, 6

Isaie, 55, 6

of the Imitation of Christ.

And indeed throughlie is the patient man purged, which being iniuried, doeth bewaile the wickednesse of the inferrer, rather than the iniurie offered to himselfe, prayeth for his enemies^h, forgiueth them from his heartⁱ, asketh pardon speedily of others whom he hath offended^k; is more easily moued (to pity then to anger, offereth often violence vnto himselfe^l, and laboreth earnestlie to bring his body into the subiection of the spirite^m. And these thinges must not be deferred, but be don while we liue, and that with speedⁿ. But we deceiue our selues through an inordinate desire of the flesh^o.

That hel fire^p, what else will it burne but sinnes? The more thou hast loued thy selfe, and pampered thy flesh, the more shal be thy paines, and the more substance to burn thee hast thou laied together^q. For in what things a man hath sinned, in the same he shal be punished^r, according to y^e greatnesse of the offence.

There idle persons shal be pricked with burning forkes, gluttons there shal be tormented wth extreame hunger and thirst^s, there Epicures and voluptuous persons for their sweete delights

^h Mat. 5. 44

Luk. 23. 34

Actes. 7. 60

ⁱ cor. 3. 13^k Matt. 6. 12^l Mark 11. 23

sirach. 7.

^k Matt. 3. 2^l Matt. 11. 23^m 1. cor. 9. 27ⁿ Gala. 6. 1^o rom. 8.^p Mar.^q Luk.

Luke 12.

James.

^r Wisd.^s Luk.^t Luk.

The first booke

delights shal haue burning pitche to boile them, & stinking brimstone to annoy them; the envious there shal howle like mad dogs; & no vice but shal haue his tormēt. There the proud shal haue shame, and the couetous churle shal haue miserable penury.

To be short, one houre of paine in that place shal bee more gricuous, than al y time they had in this world to amend their manners. For there is no reste; comfort there is none: here sometime their sorrowe cealed and sometime they receiued comfort of their friends.

Wherefore haue a care of thy selfe whilst thou art aliue, and bewaile thy sinnes, that in the day of that iudgement thou mayest safely reioice with Gods elect.

For then shall the righteous with great boldnesse stand against such as haue vexed, and oppressed them. Then shall he sitte to iudge, which now is content to be iudged of men. Then shall the poore, and meeke triumph, when the proud shal quake on euery side. Then shall they say: Hee was wise, which for Christ sake seemed a foole & abiect. Then

Isa. 2. 14

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Isa. 2. 14

Isa. 2. 14

Isa. 2. 14

Isa. 2. 14

Isa. 2. 14

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Isa. 2. 14

Isa. 2. 14

of the Imitation of Christ.

shal the memory of misery patiently
 sustained be sweete^d; when in the
 meane while the wicked shall sob, &
 sigh^e. Then shal the godly reioice
 and be glad, but the reprobate shall
 howle and weep^f. Then shal the af-
 flicted more triumph, than if conti-
 nually he had bin in ioy^g. Then shal
 the base apparel be glorious^h, & the
 proud attire infamous. Then shall
 the poore cottage be more commen-
 ded, than is the gilded palace prai-
 sed. Then shall constant patience
 more preuaile^k than al the power of
 the world. Simple obedience shall
 more be commended then, than all
 the subtilty of man^l. Then shall a
 cleere and good conscience more re-
 ioice a man^m, than profounde skill in
 philosophic. The contempt of riches
 shal do more good thenⁿ, than al the
 riches in the world. Then shal a ze-
 alous praier bring more delight^o,
 then euer did fine cates. Thy silence
 kept in thy life time shall more cheer
 thy hart at that time^p, than long bab-
 ling^q. Good workes then shall bee
 more respected^r, than copie of sweet
 words. And then shal thy paines ta-
 ken to reforme thy manners more
 delight^s, than could all the pleasure
 in

Psa. 126, 5

Esa. 25, 18

Reue. 21, 8

Mat. 23, 46

Iohn. 5, 29

Daniel. 12, 3

Rom. 8, 18

2. Cor. 3, 2

1. Pet. 1, 13

2. corint. 5, 1

Esa. 50, 18

Luke 21, 19

Esa. 29, 1

1. corin. 1, 1

Esa. 1, 1

verse 14

Matt. 5, 1

Sirach 3, 1

verse 13, 8

Psa. 30, 1

Matt. 6, 1

Esa. 40, 1

Roman. 1, 1

verse, 1

Prou. 11, 1

verse 3, &c

The First booke

Wisd. 5, 8 in the world.

Rom. 8, 18 Wherefore learne in this life to suffer smal things, that in the world

35 to come thou maist escape great and greuous dangers. Trie first in thy

life time what thou canst suffer after thou art dead. And if thou canst not

indure but light thinges in compari- son now, how wilt thou beare after-

ward euermlasting tormentes? And if now so little paine can make thee im-

patient, what wil the fire of hel doe? For perswade thy selfe thou canst not

bee twice happie, that is, enioy the pleasure in this life, and raigne to

with Christ in the worlde to come. Now suppose thou hast liued hither-

to in perpetuall honor and pleasure, what good woulde these thinges do

thee, if thou shouldest die out of hand?

Luk. 9, 25 Seest thou not how all thinges are vaine, saue onely to loue and to

serue God? For he which loueth God with all

his heart, feareth neither death nor paine, nor iudgement, nor damna-

tion. For perfect loue maketh a man with boldnes to appeare afore

Rom. 6, 1 God. But maruell it is not, though he which delighteth as yet in sinne

of the Imitation of Christ.

doe both feare death, and the daie of judgement.

Notwithstanding, if the loue of GOD cannot allure thee vnto godlines, yet let the feare of hell fire driue thee from wickednes^c. But if neither the loue of God, nor the feare of hell cannot better thee one ior, then look not to stande in a good thing long, but quicklie to fall into the snares of Satan.

^c Pro. 14. 17
Luke, 3
verse 7. &c

Chap. 25.

That we must earnestly endeavor to amend our liues.

BE thou zealous and earnest in the seruice of God: consider with thy selfe wherfore thou wast made, and wherfore thou hast renounced the world euen to liue to God^a, and to become a good man^b.

^a Rom. 7
^b Eph. 3

Therefore indeuor thou zelousslie to goe forward. For yet a little while and thou shalt haue a rewarde of thy labours, and neither feare nor sorow shal be about thee^c.

^c 1 say.
Reuel. 7.
Reuel 31.
Math. 5.

Labour but a while longer, & thou shalt find great, yea euerlasting rest^d.

^d Rom 8.

The First booke

Wisd. 5. 8 in the world.

Wherefore learne in this life to suffer smal things^a, that in the world to come thou maist escape great and greuous dangers. Trie first in thy life time what thou canst suffer after thou art dead. And if thou canst not indure but light thinges in comparison now, how wilt thou beare afterward euerlasting tormentes? And if now so little paine can make thee impatient, what wil the fire of hel doe? For perswade thy selfe thou canst not bee twice happie, that is, enioy the pleasure in this life^z, and raigne too with Christ in the worlde to come.

Luk. 16. 25

Now suppose thou hast liued hitherto in perpetuall honor and pleasure, what good woulde these thinges do thee, if thou shouldest die out of hand¹⁴?

Luk. 9. 25

Seest thou not how all thinges are vaine^z, saue onely to loue and to serue God².

Eccle. 1. 2

Eccle. 1. 3

1 Pe. 1. 10.

Ro. 8. 38

39

Io. 4. 29

18

Rom. 6. 1

14

For he which loueth God with all his heart, feareth neither death nor paine, nor iudgement, nor damnation^b. For perfect loue maketh a man with boldnes to appeare afore God^c. But maruell it is not, though he which delighteth as yet in sinne

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^c 1 say. 2
Reuel. 7.
Reuel 31.
Math. 5.

Labour but a while longer, & thou shalt find great, yea eueralasting rest^d.

^d Rom 8.

The First booke.

If thou continue faithfull, and diligent vnto the ende^e, God will shew himselfe faithfull, and bountifull in rewarding^f.

Hope wel to win the garland^g, but shun security^h, both to auoid wearines, and pride.

A certaine man tossed betweene hope and feare, on a day in his prayers vttered these words; Oh if I knew certainlie that I should perseuer; & forthwith he seemed to heare these heauenly wordes in his mind: What if thou knewest as much; wouldest thou continue in y^e course thou hast taken? wel go to, Do that which thou wouldest do, & doubt not to perseuere. With which comfortable words being encouraged, hee straitwaie committed himselfe to the wil of God, & from thenceforth neyther wauered any more in mind, nor labored curiously what might become of him, but bent himselfe wholie to doe that was agreeable to the wil of Godⁱ, & most necessary for his going forward, and continuing in the race of vertue.

Trust thou in the Lorde, and doe good (saith the prophet^k) so thou shalt dwel in the land, and be fed assuredly.

* Mat. 24. 13

2 Thel. 5. 13

3 Timo. 2. 5

f Mat. 25. 1

g Ro. 8. 24

h Tim. 4. 7

8

i Matth. 24.

verse 42, &c

Math. 25. 8

Luk. 12. 42

Ioh. 3. 17

Gal. 37. 3

of the Imitation of Christ.

One thing there is that withdraweth manie men from proceeding in virtue, and earnest amendment of their manners, and that is the horrible hardnes, and the painefulnes to subdue our selues¹.

But who profit more than others in well doing; Not they whom such things dismaie, but they which endeavour valiantlie to ouercome those counterbuffs^m. For the more a man ouercommeth, & by Gods assistance subdueth himselfeⁿ, the more he goeth forward, and commeth the more into the favor of God.

Howbeit all men haue not like power to ouercome, and to mortifie themselves. Yet this I saie; he vvhich hath lesse ability, if he vse diligence in this point, shall more preuaile^o, than another vvhich is slouthfull, though perhaps otherwise hee seeme vertuous^p.

Novv there bee two things, that make much to a mans amendement, namely, to withdraw our selues violently from such thinges, vvhercunto by our wicked nature we are inclined^q; and to bend our selues vvholy to the attaining of that good, vvhich vvee stand in neede of^r. Also those things

1 Matthe. 19
verse. 21, &c

Marke. 10
verse 21. &c

Luke, 18

verse 13, &c

^m Psa. 27, 14

2 Tim. 2, 1

ⁿ 2. Pet. 2, 9

^o Matthe.

verse 28, &c

Luke 18, 1

^p Mathe, 19

verse 21, &c

Luke 18, 1

^q Mat. 11, 12

^r Psa. 37, 34

The first booke

things are especially to bee taken heed of, and auoided, which we commonly mislike, or condemne in other men.

Matth. 7. 3

Romans, 2

verse. 1, &c

1. cor. 11. 3 1

Mat. 7. 4. 2

Take profit of euery thing. If thou hearest, or seest examples of virtue, followv them; if of wickednes, auoide them. As thou priest into other mens manners, so do others into thine.

Oh vvhat a ioyfull and comfortable thing is it, to see professors of Christianitie, followvers of Christs doctrine.

1. cor. 13. 3

1. Tim. 1. 5

19

Againe, what a lamentable, and grieuous thing is it, that such as would be counted Gospellers, liue looselie, and contrarie to their calling?

Hovv hurtful is it to alter the purpose of thy profession, and to incline to those things vvhich are not commanded thee.

1. Tim. 4

verse 1, &c

Tim. 5. 13

Colo. 3. 20

Gala. 6. 14

Cor. 1. 23

Remember thy profession, and alwaies haue in mind christ which was crucified; vvhen thou seest his life, be ashamed of thy selfe, that hast so long a vvhile professed Christianitie, and yet so little if any vvhit followed the example of Christ.

1. Cor. 11. 1

1. Peter. 2. 9

21

Hee vvhich attentiuely, and carefullie thinketh vpon the life & death of Iesus, shall finde sufficiencie of all

necessary

of the Imitation of Christ.

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necessarie, and profitable thinges in the same; neither shall hee neede to seeke any better thing without Iesus.

If Iesus crucified came into our minds, quickly and sufficientlie learned we should proue.

The delight of a Christian is in the Law of the Lord, and therein dooth hee exercise himselfe: but if he once waxe negligent, and luke-warme, then miseries come which oppresse him, and troubles that vex him, because hee is void of inward consolation, and forbidden to seeke any outward comfort.

And doubtlesse, hee which passeth the boundes of Christes doctrine, is greatly subiect to a grievous destruction, and he that loueth a loose and secure life, is neuer in quiet, for some thing euermore displeaseth him.

Rather follow the straight and vertuous life of the Apostles, and Disciples of Christ, and in so dooing doubt thou not, but that God of his wonted mercy wil giue thee strength to doo well. This is the way to be full of hope and strength, this is the way euen the heauenlie waye so to proceed,

a Roman. 8

verse 1, &c

Coloss. 2, 12

verse 1, &c

verse 1, &c

b 1. corin. 3

verse. 1, &c

c Psalm. 1, 3

1. Iohn. 5, 3

d Ren. 3, 15

16

e Esai. 57,

verse 3, &c

f Psal. 57,

verse 3, &c

g Psal. 57,

verse 3, &c

h Psal. 57,

verse 3, &c

i Psal. 57,

verse 3, &c

j Psal. 57,

verse 3, &c

k Psal. 57,

verse 3, &c

l Psal. 57,

verse 3, &c

m Psal. 57,

verse 3, &c

n Psal. 57,

verse 3, &c

o Psal. 57,

verse 3, &c

The first booke

1 Psal. 56, 4, ceede, that thou maiest despise all
verf. 10, & 11 vvorlly things^h.

And vwould to God we had no let
but that vve might praise God euen
1 Psal. 74, 1, 2 vvith hart and mouth^l, and keepe his
2 Psal. 119, 5 commandements^m. Would to God
Colof. 3, 2 vve vvere quite rid from all vvorlly
3 Psal. 86, 7, 8 busines, and set our affections on
Psal. 20, 7 heauenly things^a. For vvhen man is
Psal. 56, 11 come to that point, that he careth for
Rom. 8, 38 no vvorlly comfort^o, then begins
39
4 Psal. 30, 7, 8 neth he to tast the sweetnes of God;
9 Psal. 37, 3
4 to take al things in good part, howvso
Ro 11, 36 euer they fall out; to be neither ouer
1 Corin. 8, 6 iocund in prosperity, nor too pensive
1 Cor. 12, 6 in aduersitie^p; but euermore confi-
1 Cor. 15, 28 dently to hope in God^g, vvho is all
Psal. 104, 1 in al^r, to vvhom nothing dieth, but al
Sirac. 7, 36 things liue, and continually obey at
Eph. 5, 15
16 his becke^f.

Galat. 6, 10. Alwayes remember the end^t, and
Rom. 12, 6 thinke that time lost vvil neuer come
1 Cor. 11, 23 againe.

Without care, and diligence thou
John. 5, 14 shalt neuer attaine to godlinesse^s. If
Peter. 2, 1 thou vvaxe faint, & thou shalt euerie
1 Peter. 13, & c day be vvorse & vvorse^v; but go thou
Mat. 25, 10 zealously forvvard^s, and thou shalt
1 Peter. 3, 10, 11 find both great peace and pleasure in
Psal. 24, 1 2 thy vvell doing both because God fa-
13 uoreth thee, & thou shalt verily.

of the Imitation of Christ.

An earnest and zealous man is prepared vnto all thinges ^a. It is more painful to resist vices and perturbations of the mind, than to sweate a. gaine with bodily labour : and hee which in time taketh no heede of smal sinnes, by little and little falleth into great offences ^b.

^a Rom. 8, 25
38, 39
Ephes. 6, 12

Thou shalt euermore be merrie at night, if thou hast behaued thy selfe godly in the day.

^b Iam. 1, 13
14

Watch for thy selfe ^c, stir vp, and admonish thy selfe ; whatsoeuer becommeth of others, haue a regard to thy selfe ^d ; For so doest thou profit, as thou offerest violence vnto thy selfe.

^c 1. Cor. 16, 13

^d 1. Tim. 6
verse 11, 12
^e Mat. 11, 12

*Thus endeth the
first booke.*



Which man doth be-
come

The second Booke of the Imitation of Christ.

Chap. I.

Of the inward life of man.



He kingdome of
God is within, saith
Christ^a.

Turne thee vnto
the Lorde with all
thine heart, hauing

forfaken this wretched worlde, and
thou shalt find rest for thy soule^b.

Learne to contemne outward
things^c, and to addict thy self to spi-
rituall; so shalt thou perceiue the
kingdome of God to come into thee.

For the kingdome of God is righte-
ousnesse and peace; and ioy in the
holy ghost^d, which the wicked inioy
not^e.

Christ wil come vnto thee, & con-
fort thee^f, if thou make a fit resting
place for him within thee. For all
glory, and beauty is within^g; there
doth he gladly abide.

With the inner man doth he abide

sentiment

Luk. 17, 21

Psalms. 4, 8

Psalms. 13, 1

Math. 23, 29

Luk. 17, 20
21

Rom. 14, 17

1Sa. 37, 21

Iob. 14, 23

1Sa. 45, 13

of the Imitation of Christ.

rentimes walke; and reason sweetlie
and delight himselfe pleasantly; and
agree notablie, and familiatlie con-
tinue^b.

h Prom. 8
verse: 32, &c
1 Sa l. 10g 5
Verse 4
1 cor. 12, 3
1 Ioh. 14, 23

Go to now, O faithful soule, pre-
pare thine hart for this bridegroomⁱ,
that he may come vnto thee, & dwel
within thee. For thus he saith^k, If any
man loue me, he wil keep my worde,
and my father wil loue him, and wee
wil come vnto him, and wil dwel with
him.

Wherefore keepe out others, and
let Christ haue roome: if thou hast
him, thou hast enough^l. For he will
haue a care of thee, and so faithfully
ouersee al thine affaires, that to put
any confidēce in man thou shalt not
need^m.

Rom. 8, 17
Philip. 3, 8
Psal. 37, 3

For men quickly are changed, and
speedily departⁿ, but Christ abideth
for euer^o, and continueth by his vn-
to the end^p. Neither let any great af-
fiance on mortal and fraile man, al-
beit he be deare vnto thee, and may
doe thee good^q; and if sometime hee
gainesay and trouble thee, be not o-
uer pensive.

34, 13
Hebr. 13, 6
Psal. 63, 9
Psal. 39, 11
Psal. 116, 10
11
o Heb. 13, 6
1 Mat. 23, 26
Psal. 116, 8

They which take thy part to day,
tomorrow may be thine enemies, &
afterward thy friends: for they chage^r
many

The second booke

many times like the wind.

1, Pet. 5, 7 But put thy confidence in y^e Lord
 Psalm 43, 3 & see thou serue and loue him: he
 1 Mar 22, 37 wil handle thy cause right well, and
 Mark 13, 29 set it in good order^t.

30 Here thou hast no continuing city
 Psalm 73, 24 and wheresoeuer thou goest, thou
 Heb. 11, 2 art a stranger, and pilgrime^x, neuer
 Heb. 11, 13 finding rest til thou art fast ioyned
 verse 14. &c vnto Christ^y.

Why dost thou here gaze about
 seeing this is not the place of thine
 abode. In heauen should be thy con-
 uersation^z, as for earthly things thou
 Phil. 3, 20 shouldest behold them onelie to see
 1 cor. 7, 31 how they passe away^z, and thou with
 1 John 2, 17 them^b. So look vpon them, that thou
 Psalm 90, 5 loue them not^c, least thou perish be-
 verse 6. &c ing taken with vaine delight.

Cast thy cogitations vpon the most
 1 John 2, 22 hie God^d, and pray vnto christ with
 1 Pet. 5, 7 out ceasing^t.

If thou canst not meditate on deep
 Luke 18, 1 and heavenly mysteries, rest thy self
 coloss. 4, 2 in the paines of Christ, and abide wil-
 1 Thes 5, 17 lingly in his wounds^f. Run thou ze-
 1 Peter 2, 24 lously vnto those healthful wounds
 verse 24. &c and stripes of Christ, and thou shalt
 1 Peter 4, 19 find a great comfort in aduersity, yet
 thou shalt not let a rush by the repro-
 ches of men, but take all slander

god

of the Imitation of Christ.

in good part :

Christ himselfe was despised of men in this worlde^h ; yea at great extremitie his very friends forlooke him and fledⁱ. Christ himselfe suffered, and was contemned^k ; and wilt thou complaine ? Christ himselfe had aduersaries, & backbiters^l, and wouldest thou haue no enemies, nor be ill spoken of ?

How shal thy patience be crowned, if thou sustaine no aduersity^m ? And if thou wilt not be contraried in any thing how wilt thou be the friend of Christⁿ ? But make thou an account to suffer tribulation both with christ^o, and for Christ^p, if thou desire to raigne with Christ^q.

Oh haddest thou but once entred into the secreter closet of Iesus, & felt but euen a very little of the heate of his loue, thou wouldest not onelie make no account there of prosperity, or aduersity in this worlde^r, but also euen reioice when thou art defamed^s ; For the loue of Christ makes a man euen to despise himselfe^t.

I say the true spiritual man, which is void of inordinate desires, and loatheth Iesus vnfaignedlie, canne both turne himselfe freely vnto God, and

1. Pet. 2, 19

20

1. Pet. 3, 9

14

h Psal. 22, 6

Math. 27, 31

Iohn. 15, 18

19, 20

Heb. 12, 2, 3

l Mat. 26, 25

20, 20

h Ezech. 3, 1

verse 3, &c

Luke. 18, 1

12. Pen. 2, 2

m 2 Tim. 2, 12

n 2 Tim. 2, 12

o Iohn. 15, 1

p Rom. 8, 17

q 1. Pet. 4, 14

r 2 Tim. 2, 12

s Luk. 5, 1

t Luk. 9, 1

u Act. 5, 1

v Roman. 8, 17

verse 3, &c

Philip. 3, 1

The second Booke

Phil. 3, 20 ravished in spirite aboute himselfe,
quietly enioy him^e.

He to whom al thinges seeme as they are indeed, not as they are esteemed in the vaine opinion of man, is doubtlesse a wise manne, and rather taught of God^e, then of men.

Esa. 54, 13
John. 6, 65

Hee that hath learned to abide within, and to make small account of outwarde thinges; neyther seeketh a place^e, nor expecteth leisure to exercise himselfe in godlines^e. The inward man can quicklie call himselfe home, inasmuch as he neuer is altogether abroad. Neither outward labour can let him, nor necessary busines stay him for a time, but as euerie thing falleth out, so doeth hee apply himselfe^e.

1. Tim. 2, 8
Galat. 6, 9
Thess. 3, 10

Rom. 8, 38
39

He that is wel prepared, and reformed inwardly, is nothing troubled with the wonderful and peruerse behaviour of the world^e. Looke howe greatly a man draweth busines vnto himselfe, so much is he hindered, and distracted.

Psal. 56, 4
Corin. 4, 3

Wert thou wel settled, and throughlie purged, al things would be for thy good and profite^e. But for that thou art not plainlie dead vnto thy self^e, not separated wholly from earthlie thinges,

Rom. 8, 28
1. Pet. 2, 1
Colos. 3, 3

of the Imitation of Christ.

things, many thinges displease, and trouble thee oftentimes.

Nothing doth so defile and sname the mind of man, as the impure desire of earthly thinges.

Wherefore if thou wilt despise the consolation which this worlde doth minister, thou shalt more easily both behold ecclestial thinges, and inwardly reioice.

Tit. 2, 13

1 Ioh 3, 15

Chap. 2.

Of patience, and humility, two virtues necessary to be in a

Christian.



Consider. Are not greatly who is on thy side, or against thee, but care to please God in al thy doinges, and to haue a good conscience, so wil God defend thee right wel. And whom he defendeth none can hurt.

Psal. 36, 7
2 cor. 1, 11

Rom. 8, 31

If thou hast learned to holde thy peace, and to be patient, doubt thou not but God wil aid thee fro above. He knoweth when to deliuer thee, therefore oughtest thou to commit thy selfe to his pleasure.

Psa. 17, 1

1 Pet. 5, 7

It is God that aydeth, and deliuereth man from shame and rebuke.

Psal. 121, 1

The second booke.

It is many times good, to bring vs
more and more downe, to haue our
vices knowne, and reprehended of o-
thers.

1 Psa. 119, 67
71

When a man humbleth himselfe
for his offences, hee easilie pacifieth
such as are offended, and with small
adco commeth into fauor againe.

The humble man dooth God pro-
tect and saue ^s; to the humble hee
humbleth himselfe: yea the humble
hath many things at his hands ^b, the
humble hee exalteth vnto glory ¹,
and to the humble he both reuealeth
his secrets ^b, and offereth himselfe ¹.
The humble man, bee hee neuer so
much iniured, or backbited, is al-
waies quiet in minde, because he tru-
steth in God not in the world ^m.

2 Psa. 34, 18

1 Iam. 4, 6

11 Pet. 5, 9

Prou. 22, 4

1 Luk. 10, 21

1 Iaiy, 66, 2

1 Psa. 33, 4

1 Iam. 4, 6

Think not to come forward in re-
ligion any whit, vnlesse thou thinke
thy selfe inferior vnto al ^a.

Chap. 3.

Thus we ought to be at peace both with our
selues and with al men.



Be first of all at peace
with thy selfe ^a; and
then shalt thou pacifie
others ^b.

A quiet man dooth

1 Psa. 34, 12

13

1 Math. 5, 9

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more good then a learned.

The contentious constructeth a good thing on the ill part, and harke-
neth vnto euill: but a good, and
quiet man turneth all thinges to the
best. The quiet man conceiveth fi-
nisterlie of no man, but the vnqui-
et and suspicious, will neither be qui-
et himselfe, nor suffer others to be at
rest; hee both speaketh that manie
times which he ought not, and dooth
not that which he should; hee consi-
dereth what is an other mans dutie,
and neglecteth his own.

Wherefore do first thine own du-
tie: and then looke that another man
doo his.

Thou hast the trickes how to color
and excuse thine owne deedes, yet
wilt not thou allow the excuses of an-
other. But reason would, thou shouldest
excuse another, and accuse thy
selfe. If thou wouldest bee borne
withal, beare thou with another, and
see how far thou art as yet from true
patience and charity, which fretteth
and is offended with none but with
it selfe.

To dwel with good, and quiet men
it is no hard matter, for al men natu-
rally doo like thereof, and euery man

desireth

Pro. 17, 4

Pro. 15, 18

1 cor. 13, 5

1 Joh. 11, 21

Math. 7, 5

R. 6, 2, 1

Pro. 10, 12

Pro. 17, 9

1 Peter. 4, 8

1 cor. 13, 4

3, 6, 7

The second booke.

desireth quietnesse, and loue such a
 1 Math, 4, 6 gaine as loue them¹. But to liue qui-
 47 etlie with crabbed, and froward fel-
 lowes, with enemies and ill conditi-
 oned men, is doubtles the part of a
 man indeede deseruing commend-

m Mat 5-44

45

o Roman. 12

verse 18, &c

o Prou. 6. 19

Roma 3. 17

tion^m. Some are at peace both with them-
 selues, and with othersⁿ; some will
 neither be quiet themselues, nor suf-
 fer others^o; these are ill to them-
 selues, but worse to others. Againe
 some both keepe themselues in cha-
 ritie^p, and study to bring others vnto
 concord^q.

p Prou. 3. 20

q Matt 5. 10

And yet all the peace which wee
 haue in this miserable life dooth ra-
 ther consist in patient suffering^r, than
 in not feeling aduersitie.

r Luk. 21. 19

The more a man knoweth how to
 suffer miseries, the more quietnesse
 dooth he enioy, and such a man is a
 victorious conquerour of him-

s Matt. 6. 38

39

t Rom. 8. 37

u Ioh. 13. 13

14

v Ro. 8. 17

32

w Math. 5. 10

selfe^t, a lord of the world^u;
 a friend of Christ^v;
 and an heire of
 heauen^w.

of the Imitation of Christ.

Chap. 4.

Of purenes in minde, and plainenes
in meaning.



A N is caried ouer
earthlie thinges with
two wings, to wit with
plainnesse^a, and pure-
nes^b. Plainnesse is of
meaning, purenes is of the mind, that
mindeth God, this apprehendeth,
and tasteth what he is^c.

No good action shal hinder thee, if
thy minde be free from al inordinate
affections^d.

If thou onely seeke, and minde to
please God, and to profit other, thou
shalt inioy the freedome of mind^e.

Were thy mind vpright, the whole
worlde were nought vnto thee but
euen a glasse to frame thy life, and a
booke of godlie instructions^f. For
nothing is there so final, & vile, but it
representeth the goodnes of God^g.

And if thy minde were good, and
pure, thou shouldest easilie behold,
and wel perceiue al things^h.

For a pure mind penetrateth both
into heauenⁱ, and hel: and as a mans
mind is, so doth he iudge of things^k.

If there be any ioy, the man which
hath

^a Math. 6, 16^b Mat. 6, 22^c 2 Corin. 3, 11^d Math. 5, 8^e Psalm. 24, 4^f Math. 6, 22^g Psalm. 1, 1^h Psalm. 27, 1ⁱ Rom. 1, 1^j Psalm. 1, 1^k Psalm. 1, 1^l Math. 6, 22^m Math. 5, 8ⁿ Mat. 6, 13

The second booke

1 Psal. 51, 10

6

Esa. 57, 20

21

Esa. 48, 22

Dea. 4, 29

30, 31

Pro. 19, 15

24

Math. 11

verse 29, 30

hath a pure heart dooth eniole the same¹: and if there be any sorrowe, and miserie, he hath it which hath a guilty conscience^m.

As fire taketh away the rust from iron, and maketh it bright, so doth repentance wipe away wickednes, and maketh of a sinner a new manⁿ.

A man that is but warme in godlines, flieth euen the least paines, and seeketh outward comfort^o; but woulde hee once earnestlie begin to subdue himselfe, and stoutly take the readie waie to a vertuous life, doubles those things which at the first he counted grieuous, will seeme light, and easie^p.

Chap. 5.

Of the consideration of a mans selfe:



We ought not ouermuch to trust vnto our selues⁺: for manie times wee lacke both grace and wil.

Pron. 3, 5

Luke. 18, 11

2 Corin. 1, 9

John. 1, 9

Math. 23, 8

Smal is the iudgement which wee haue^b, and that also wee may easilie forgo by negligence.

And yet, so blind are wee, manie times wee perceiue not so much: and many

of the Imitation of Christ.

many times when we sinne, wee excuse our wickednes; yea, and through a blinde affection, suppose it to be zeale which is worst of al^d.

Wee rephende others for small things, and ouerpasse great offenses in our selues^d. We can quicklie see when wee are injured, and will not easily put vp wrong: but how wee injury others our selues we neuer call into minde.

Affuredly would a man rightlie & wisely consider his owne dooinges^t, he should find no cause why to condemne another.

The godly man hath a greater care of himselfe, than of any thing beside, and he which looketh to himselfe diligently, wil speake but litle of another.

Looke not to proue godlie, and religious, vnles thou bridle thy toung from talking of others, and haue a through insight into thy selfe^t.

If thou giue the mind wholie to know thy selfe, and to doe the will of God, no outward thing shall moue, or trouble thee^t.

Where art thou while thou art not with thy selfe? or when thou haste ouerpast al things, what art thou the

The second booke

1 Mat. 16, 26 better, if thou neglect thy selfe
 Mark. 8, 36 Thou must of necessitie neglect al o-
 Luk 9, 25 ther things, and think hereof, if thou
 Ioh. 12, 25 mind to attaine vnto peace, and quiet-
 & Matt 6, 25 etnesse: yea, thou shalt mightilie in-
 Philip. 4, 6 crease, if thou cast off worldly cares,
 Luke. 12, 32 & contrariwise as greatly decrease, if
 11, Tim. 6, 8 thou make any account of earthlie
 10 things!

1 Pet. 5, 7 Count nothing wonderfull, nor
 1 Iohn. 3, thing excellent, nothing grateful, no-
 verse 15 thing acceptable, but either God, or
 16 that which is of God: as for world-
 17 ly pleasure deeme it but vaine.
 1 Iohn. 4, 21 The soule which loueth God, in
 1 Cor. 7, respect of god, contemneth al things
 verse 30 . God alone which is eternal, infi-
 31 nite, and incomprehensible, is the
 1 Iohn. 3, 15 comfort of the soule, & the true ioy
 17 of the hart.
 Philip. 3, 7

1 Tim. 1, 17 Chap. 6.
 1 Iob. 11, 7 The ioy of a good conscience.
 1 kin. 8, 17
 1 Ioh. 4, 16

Sirach. 1, 11
 12 He glorie of a good
 man consisteth in the
 testimonie of a good
 conscience.
 2 cor. 12, 1



If thy conscience be
 good, thou hast a continual
 A man that hath a good conscience
 ends

of the Imitation of Christ.

endureth much^e, yea, reioiceth in ad-
uersity^e; but a wicked man is euer
more timorous^e, and vnquiet^e.

Sweet wil be thy sleepe, if thy con-
science accuse thee not.

Reioice not, but in wel doing^e.

Wicked men at no time reioice in
deed, neither feele the peace of a
godlie mind: for as saith the Lorde¹,
There is no peace vnto the wicked.
And though they saie they liue in
peace, & can neuer be molested with
aduersitie, nor iniured by man, be-
lieue them not. For suddenly shall
the heauy displeasure of God fall
vpon them², that both their doings
shal come to naught; and themselues
utterly consume away.

For a godly man to reioice in tri-
bulation is no hard thing; and so to
reioice is to reioice in Gods fatherly
care.

Whine is the praise which is either
ascribed, or receiued of men³. The
praise of the righteous is in their con-
science⁴, not in the iudging of men.
The righteous reioice of GOD, in
God, and in the truth.

He that seeketh for true and eter-
nall glorie, contemneth worldly
praise; but he that liueth contented,

• Rom. 8,
verse 33, &c
• James 1,
verse 2, &c
• Gen. 3, 8
• Gen. 4, 5, 6
• Eay. 57, 20
21
• Psalm 3, 5
• 1 cor. 13, 6
• Isai. 48, 22
• Eay. 57, 21

• Rom. 1, 28
• Rom. 2, 8
• 1 Thes. 5, 1
• 1 Tim. 5, 1
• 2 cor. 12, 10
• Galat. 6, 1
• James 1, 1
• 1 Joh. 3, 1
• John 12, 4
• 2 cor. 1, 1
• Psalm 9, 1
• Terem. 9, 1
• 1 cor. 1, 1
• 2 cor. 10, 1
• 1 cor. 8, 1
• verse
• 1 Joh. 3, 1
• Galat. 6, 1

2. mo. 7. or doth not contemne temporall, he
 doubtlesse waiteth but litle celestially
 1. Joh. 13, 43 glory.
 1. Cor. 4, 3 Great quietnes hath he that careth
 neither for praise; nor dispraise. And
 he is wel content and quiet whatsoe-
 uer his conditions bee, which hath a
 2. cor. 1, 12 cleare conscience.
 If thou beest praised, thou art not
 the better; nor the worse, if thou art
 dispraised: what thou art, thou art;
 and greater thou art not, than God
 accounteth thee to be.
 1. 32, 19, 7 Consider what thou art within, &
 waite not what thou art thought to be
 abroad.
 1. Cor. 4, 3 Man beholdeth the countenance,
 1. Chr. 28, 9 but God the hart; and man iudgeth
 Psalme, 7, 9 of the deeds, but God of the minde,
 Iere. 17, 10 and intent.
 Iere. 20, 5 10. Euen more so doo we, and to count
 Roma 8, 27 basely of a mans owne selfe.
 Ro. 12, 10 singular token of a modest minde. So
 it is an argument of a rare integritie,
 and faith, to contemne the comfort
 of worldly things.
 He that seeketh no record else-
 where, hath doubtlesse wholly dis-
 tinct himselfe to the service of God.
 1. Cor. 10 For he that praiseth himselfe, sal be
 18. Paul is not allowed, but he whom

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the Lord praiseth.

To deale with God in mind^c, and neuer to be moued outwardlie with any perturbation, is the property of him that is a spiritual man.

^a Psal. 16, 7

^a Actes. 2, 26

46. 47

Chap. 7.

That our Sauior Christ is to be loued
about al things.



Lessed is hee which knoweth what it is to loue Iesus, and for his cause to contemne all things^a.

^a Mar. 8, 36

For loues sake even the beloued must be left: inasmuch as Iesus will be loued about al things^b.

Luke. 9, 23

^b Mat. 10, 37

Luke. 14, 26

The loue of earthly thinges is deceiptfull and fraile: but the loue of Iesus doth endure and continue. He which loveth worldly thinges, shall perish therewithal: but he that embraceth Iesus abideth eternally.

^c 1. Ioh. 3, 27

^d Ioh. 3, 16

^e Mat. 28, 20

Ioh. 1, 4, 11

Loue him so, retaine his good will, which when al things vade away, will neuer forsake thee^c, nor suffer thee to perish^d.

(Ioh. 4, 17)

38. 39. 40

^e Iob. 14, 9

Psalm, 39, 5

Without, if thou one daie thou must leave this world^e: and therefore sticke to Christ both in life and death,

The second booke.

1 Roma. 14 death^b, comit thee vnto him which
verse 8 &c alone can helpe thee when al things
Philip. 1, 21 faile:
Reue. 14, 13

This thy friend is of that nature,
that he wil only be loued; hee alone
claimeth thy mind for himselfe, and
he alone will sit there like a King in
his throne.

1 Luk. 9, 24 Therefore haue thou no felowship
Luke. 19, 8 with earthly thingsⁱ, and Iesus glad-
ly wil abide with thee.

9 Thou shalt find that welnigh lost,
whatsoever is spent vpon any besides
Iesus.

1 kin. 18, 21 Neither trust nor stay vpon a wa-
1 saye. 36, 6 uering reed^k. For all flesh is grasse,
1 say. 40, 6 and all the grace thereof is as the
1 Iere. 15, 5 floure of the field^l.

If thou trust in man^m thou shalt
easily be deceiued: yea, if thou seeke
1 Phil. 3, 7 comfort and profite by anye other
thing, thou shalt sustaine great losseⁿ.

If thou seeke Iesus in al things
thou shalt find Iesus, but if thou seeke
thy selfe thou shalt find thy selfe, but
to thy damnation^o.

1 Mar. 10, 37 For whosoever seeketh not Iesus,
1 say. 16, 8 doeth more hurt himselfe, than all
1 Ioh. 7, 13 the world again, and his enemies be-
sides can doe.

1 Ioh. 7, 13

of the Imitation of Christ.

Chap. 8.

Of the familiarity with Iesus.



While Iesus is present
all thinges go well, and
seeme comfortable: but
when he is absent, not
thing is sweete^a. If Ie-
sus speake not in the minde of man,
little good can worldlie comfort doe
him: but speake he but a worde, and
great ioy shall he feelee^b. So Marie
Magdalene arose quicklie from the
place where shee wept^c, as soone as
she heard by Martha that the master
was come, and called for him. Happie
is the houre wherein Iesus calleth
from teares vnto the ioye of the spi-
rit^d.

a Ioh. 16, 6

b Ioh. 16, 12

c Ioh. 11, 36

28

d Ioh. 16, 26

e Ioh. 15, 8

f Philip. 3, 8

g Iohn. 3, 33

h Mat. 16, 26

i Mat. 16, 28

j Iohn. 17, 23

k Psal. 37, 5

l Iohn. 14, 6

How hard, and dry art thou with-
out Iesus^e. How vaine and foolish, if
thou desire any thinge without Iesus.
Greater shal bee thy losse if thou doo
so, than if thou shouldest leese the
whole worlde^f. For what can the
world doe without Iesus^g?

To be without Iesus is a bitter
death: but to abide with him, is euen
a pleasant life^h.

If Christ be with thee, what ene-
mie

The second booke.

- 1 Rom. 8, 31 mie can hurriⁱ :
- 38, 39 He which findeth Iesus, findeth a
Iohn, 10, 20 good treasure, or rather the chiefest
1 Colof. 2, 2 felicity^k : hee which leeseeth Iesus
3 leeseeth too much. What saide I too
1 Mar. 8, 3 6 much? He leeseeth more, than if hee
lost the whole world^l.
- 11 Matth. 19. Hee that liueth without Iesus, is
verse 21 & c most miserable^m, but he whom Iesus
1 Ioh, 17. 2 fauoreth, is for riches most wealthyⁿ
3 To liue with Iesus, is great cun-
ning, and to know how to keepe him
1 Ioh, 8 1, 31 is most singular wisdom^o.
- 1 Mat. 11, 29 Be thou meeke and lowlie^p, and
Iesus wil come to thee. Yea be thou
godly and quiet, and Iesus will abide
1 Iohn 14 with thee^q.
- verse 15, 16 But turne thou once to outwarde
1 Gala. 4, 6 things^r, and thou dooest make him
Colof. 2. 20 forsake thee, and so leese his fauour.
And if hee once forsake thee, vnto
whom wilt thou flie^s, or what friends
1 Ioh. 8, 68 wilt thou find.
Hebru. 8, 4
5, 6
- Without a friende thou canst not
long liue: and if Iesus be not thy
friend before all others, thou shalt
1 Gal. song 5 mourne without measure, when hee
verse 6 once hath leaue thee^t. And therefore
1 Ier. 9, 23 thou dooest foolishlie, if thou either
1 Ierem. 17, 5 trust, or reioice in any besides him^u.
1 Gala. 6, 14 Better were it to haue the ywhole
world

world against thee, then Christ Iesus
alone^x.

Wherefore before al things which
thou louest, loue Iesus best^y; loue o-
thers for Iesus sake, but loue Iesus for
his owne.

Hee alone must singularly bee lo-
ued, because he alone is the good and
faithful friend^z. For him and in him
thou must loue both friend and fo^a;
& pray him that al men^b may know,
and loue him.

Neuer couet thou any singular
praise, or loue^c; for that belongeth
vnto God, who hath none equall^d.
Neither wist to haue anie bodie ad-
dicted vnto thee^e, nor do thou inor-
dinatelie loue anie man^f; but let Ie-
sus be in thee, and in al good men^g.

Haue thou a pure minde^h, voide
from all hinderaunce of worldlie
thingsⁱ. For thou must bee pure, and
bring an vpright minde vnto Iesus, if
thou wilt behold and see how sweete
the Lord is^k.

And doubtlesse thou shalt neuer
com to that point, vnlesse God pre-
uent thee, and draw thee^l, whereby
thou maiest reiect, and renounce all
things, & be coupled to him alone^m.
For if thou be in Gods fauor, nothing
is

^x Rom. 8, 31

^y Matth. 10, 38, 39

^z Matth. 10, 37

^a Luke 14, 26

^b Iohn. 15, 13, &c

^c Iohn. 3, 16

^d Iohn. 4, 9, 10

^e Matth. 19, 43, &c

^f 1. Tim. 2, 8

^g Iere. 9, 23

^h Dan. 4, 23

ⁱ Dan. 3, 19

^j 1. cor. 3, 3

^k vers. 4, & 22

^l 1 Corin. 7, 23

^m Gal. 1, 10

ⁿ Matth. 5, 8

^o Iam. 1, 22

^p Math. 5, 8

^q Psalm. 34, 8

^r Psalm. 24, 4

^s Iohn. 6, 44

^t Luk. 3, 10

The second booke

Marke. 9. is there, which thou canst not doo
 verse. 23 but if that be gone, thou art poore,
 Phil. 4. 13 feeble, & left as it were to the whip.
 Ps. 104. 29

Now if thou feele the want there
 of, thou oughtest not to cast downe
 thy selfe, or despaire, but patientlie
 abide the good pleasure of God, and
 beare all chances, to the praise of
 Christ Iesus. For summer follow
 eth winter, & after night day cometh,
 and faire weather after stormes.

James 1.
 verse. 2, &c

1 Pet. 1. 6

Tob. 3. 21

Chap. 9.

Of the want of comfort.



T is none hard thing
 to contemne worldlie
 comfort, whilest thou
 seelest heauenlie: but
 to lacke both worlde-

Psal. 94. 19

Math. 27.
 verse 46

lie, and heauenlie consolation, and
 willinglie to beare the banishment
 of the minde for the glorie of God,
 and neither to seeke thy selfe in anie
 thing, nor to respect desert, is doub-
 les a great matter, or rather the grea-
 test of al.

Psal. 94. 19

For what great thing is it to be me-
 ry, and godlie, while God fauoreth,
 who doth not wish to see that houre?
 He rideth cheerefully, whome the
 grace

of the Imitation of Christ.

grace of God carieth, and what mar-
uell if he feele no burthen, which is
borne of the almightie^d, and led by
the best guide?

Isa. 10. 20

Matth. 11. 28

Greatly doe we delight our selues
with some one thing of this world or
other, and hardly can man forsake
himselſe altogether; therefore migh-
tily and a long while muſt hee ſtrive,
before hee can learne to ſubdue him-
ſelſe, and draw al his ſenſes vnder the
obedience of God.

Matth. 19

verſe 23, &c

Luke. 9. 23

Luke. 18. 23

As long as man dependeth on him-
ſelſe, he will eaſily ſlide vnto worldly
delights; but the vnfeined louer of
Chriſt, and earneſt follower of ver-
me, neither inclineth vnto thoſe eſo-
orts, nor ſeeketh ſuch delight of ſen-
ſes, but rather vehement exerci-
ſes, and ſore labours for the loue of
Chriſt.

Therefore if at any time ſpirituall
comfort bee given thee from aboue,
receiue the ſame with thanksgiuing,
and thinke that it is Gods giſt; not
that thou doſt deſerue it, and bee not
puſt vp therewithal^h.

Luk. 9. 23

24

2. Corint. 4

verſe 8, &c

Galat. 6. 16

2. Cor. 4. 7

Be not high minded or proude be-
cauſe of thy giſtⁱ, but ſo much the
more humble rather, and in all thy
dooings circumspect, and fearefull.

Coloſſi. 3

verſe 18

Ro. 17. 10

For

The second booke.

For the time of comfort will passe away, and temptation wil follow.

And though thy consolation bee gone, despaire not out of hande, but looke for health from aboue, & that with modestie and patience ^k. For GOD is able to indue thee with a more ample benefit & consolation.

Neither is this a new thing, and strange to such as tread in the paths of godlines ^m. For men of greatest holines, and the olde prophets haue tasted such alteration many times ⁿ.

And therefore said one ypholden by the power of God, on this wise ^o,
In my prosperitie I said, I shall neuer be moued.

But what hapned vnto him when that was taken away, hee ioineth afterwarde in these wordes: But thou diddest hide thy face, and I was troubled.

Yet for al that he despaired not, but so much the more earnestlie praied vnto God, saying: Then I cried vnto thee, O Lord, and praied to my Lord.

At the last he obtained the end of his praier, and confesseth that he was heard, when hee saide: O Lorde my God, I cried vnto thee, and thou hast restored me. But wherein? Thou hast turned

* Rem. 5, 3

Roma. 15, 4

Iames. 5, 2, 3

1. corint. 1

verse 3, &c

* Psalm. 94

verse 1, &c

* cor. 7, 4, 5

Actes. 14, 19

* Psalm. 34, 9

* Psalm. 30, 6

turned my mourning into ioy, thou
hast loosed my sacke, and girded mee
with gladnes.

Now if these things haue happen-
ned to men of such wonderful holi-
nes, wee miserable and poore soules
should not despaire^r though wee bee
sometime in colde, and sometime in
heat, as much as the spirit goeth, and
commeth at his pleasure⁹. Therefore
saith Iob^r: Thou doest so magnifie
him, that thou settest thine hart vpon
him, and doest visit him euery morn-
ing, and triest him euery moment.

So then, in what thing shoulde I
hope, or to whom should I trust, but
onely to the infinite and heauenlie
mercie of almighty God^r.

For be it that I haue about me good
and godly brethren, and faithfull
friendes, and holie bookes, and plea-
sant speech, and sweet musicke; yet
little dooth al this helpe, little doeth
it comfort, if being forsaken of god^r,
I am left to my selfe, at that time the
best remedy is patience^r, and the
denying of my selfe^r, according to
the wil of God.

For my part I neuer yet founde
man so religious, that hath not felte
sometime the lacke of Gods assistance
and

Rom. 15. 4

Reue. 3. 19

1 Iohn. 3. 8

Iob. 7. 17

18

Psal. 5. 11

Psal. 20. 7

Psal. 28. 7

Psal. 56. 11

Psal. 146.

verse 5. &c

1 Pt. 1. 19. 50

93

2 corin. 1. 1

Luk. 23. 19

Luk. 9. 20

and at sometime byn cooler in zeale
than at others, neither hath any god-
ly man beene so caried aloft, and il-
luminated, but either sooner or later
or at one time or other he hath been
tempted.

ly Roman. 7.

verse 14 &c

2 cor. 12, 7

Galat. 5, 17

James. 1, 3

Job. 5, 17

Math. 5, 10

James. 1, 12

Psal. 93, 12

13

Cor. 1 7

1 sam. 3, 12

Math. 5, 10

Heuel. 2, 7

Rom. 5, 3

James. 1, 3, 4

2 cor. 12, 7

1. Pet. 3, 8

Rom. 7, 33

Roman. 8, 5

Galath. 5,

verse 16. &c

Tim. 6,

verse 12

Timot. 2, 3

Tim. 4, 5

Psal. 91, 7

Hee is not worthy to beholde God
in deepe contemplation, who hath
felt no miserye for Gods sake^a. For
commonlie the tentation that goeth
afore, is a signe of consolati^b to come
afterward^c. And they which are tri-
ed with tentation, are promised the
ioies of heauen^b. To him that over-
commeth, saith the spirit^c, wil I giue
to eate of the tree of life.

Furthermore, God sendeth his com-
fort, that man may be the stronger to
beare aduersitie^d. And tentation fol-
loweth, that he waxe nor proude of
his gift^e.

Satan sleepeth nor^f, and the flesh
is not yet dead^g, therefore at al times
prepare thy selfe vnto battel^h, for
on enery side thou hast

troublesome eni-
miesⁱ.

Chap. 10.

Of thankfulness vnto God for
his benefites.



What seekest thou for
quiernes, seeing thou art
borne vnto labor^a.

^a Gen. 3, 19
Iob, 3, 7

Give thy selfe to pa-
tience^b, rather then to
pleasure; and to beare the crosse, thā
to delectation^c.

^b Luk. 21, 19
^c Eccle. 7, 10

For what worldling is there which
would not willinglie enioy spiritual
comfort, if he might at all times; as
that which surpasseth all the ioyes of
the world, & pleasures of the fleshe^d.
For al worldly delights are eyther
vaine, or vile^e: but the ioyes of the
spirite are onely sweete, onellie ho-
nest, springing of vertue, and powred
into pure minds of God himselfe.

^d Ioh. 16, 22
Philip. 4, 7
^e 1. Pet. 2,
verse 13, &c
^f Ro. 14, 17
Roma 15, 13
32
1 Ioh. 2, 4

But these heavenly consolations
are of that nature, that no man can
keep them at his pleasure, for so much
as temptation ceaseeth not any long
time^f.

Two things are great enemies to
this heavenly ioy, false freedome of
the mind^g, and too much confidence
in our selues^h.

^f Luke.
verse 1, &c
Mat. 6, 3
^g Ieremay
verse 3, &c

God

The second Booke

God dooth wel, which bestoweth
on man the benefite of his comfort;
but man dooth ill, which doeth not
with thanksgiuing acknowledge
God to be the giuer of the same¹.

Hence it is that God poureth not
his benefits vpon vs; euen bicause we
are vngrateful, & send not al thinges
backe vnto the spring of the Foun-
taine^m.

He which giueth thanks, beggerh
new benefit: and that is commonlie
taken from the proudly vngrateful¹
which is bestowed vpon the modest
lie thankful.

I like not that comfort which ta-
keth from me al sorrow for sin^o: nei-
ther desire I that knowledge y makes
me forget my selfe^p.

For al that is hie, is not holie, nei-
ther is euery desire pure; nor al that
is sweete, wholesome; nor euery
thinge that liketh manne pleaseth
God^q.

But those benefits are welcom vnto
me, which make me humbler than
I was before^r, and readier to forsake
my selfe^f.

He whom God hath schooled both
by prosperitie, and aduersitie, will
rogate nothing vnto himselfe^u.

conferre

1 Thess 5,
verse 18
1 cor. 4. 7
James 1, 17

1 cor. 13,
verse 8 &c
Hebru. 2, 6
7, 8

Math. 18
verse 32, &c
Matt. 23, 28
Luk. 6, 24

23
26
1 cor. 8, 1

Luk. 16, 13

Luk 9, 48
Rom. 12, 10
1 cor. 13,
vers 18, &c
Luke, 9, 33

1 cor. 4. 7

of the Imitation of Christ.

confesse rather his nakednesse, and
misery.

Give vnto God that which is gods,
and ascribe vnto thy selfe, that which
is thine: that is, giue God thanks
for his benefits, and ascribe sinne to
thy selfe. And for as much as thou
deservest punishment,

Take the lowest room, and the
highest shall be giuen thee: for with
our the lowest, there cannot be high-
est.

Those whome GOD accounteth
thickset for holinesse, because in them
is much for vile things, and the more glori-
ous they are, the more humbly they
behaue themselves, being full of cele-
stiall truth and glory, not of vaine
glory desirous.

They which depend vpon GOD, ne-
uer waxe insolent; and they which
ascribe vnto GOD, or to any other good
thing they haue, receiue not praise
one of another, but ascribe it of GOD,
whom they wish might bee extolled
aboue all things, both of themselves,
and of all other holy men, and to whome
ward alwayes they tend.

Wherefore bee thankful in all
things, so shall thou bee able to at-
taine greater.

Iob. 1, 20

Eccle. 5, 10

1 Tim. 6, 9

1. The. 5

verse 18

1 Dan. 9, 5

2

7 Deu. 31, 25

16, &c

2 Prov. 25, 6

7

Luk 14, 8, 9

10

Matt. 23, 12

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And The second Book

but albeit accounted over the least, and vilest gifts, for glorious and greater. For if you respect the maiestie of the giuer, no reward or gift ought to seeme vile, or little.

on Earth is no final gift, which the
sober God giveth; what benefit
bee; yea if he give thee stripes, and
admonitions thou oughtest to receive
in good word; in as much as it ma-
keth a way to our welfare, what be-
uer he sendeth or suffereth to come
among GODS people.

And that would keepe the favour of
God for him both by thankes for
benefites giuen, and patient if they
be taken away: so that they may come
again, let him pray: and least he
lose them when they are come, let
him be wise and humble.

not work in front; and they which

Chap. IV

The final number that long Chris

one of another's sins is of God

10-11-1964

...the first day, howe...

...many that low
...in the back

...the

Will Bear the Cost

many that desire complete, perfect

1.3

of the Imitation of Christ.

aduersity^b: many partakers of his meate^c; but fewe of his continencie.

^b Mar. 7, 13

14

^c Ioh. 6, 26

27

^d Marth. 20

verse 20 & c

^e Mar. 26, 56

Mark. 14, 50

^f Iohn. 6, 26

^g Luk. 22, 34

^h Mar. 7, 37

ⁱ Gala. 1, 13

^k Mar. 10, 37

^l Iohn 6, 14

15

Al men would reioice with Christ^d, but few sustain aduersitie with him^e.

Many follow Iesus even to the breaking of bread^f; but few to drinke of his cup^g.

Manie honour him for his miracles^h; but few follow the shame

of his crosseⁱ: Many loue him while prosperitie doeth last^k, and manie

praise, yea and thank him while they receiue any comfort at his handes^l,

but if hee but hide himselfe and forsake them for a while, they fall either

to bitter complaining or to vtter despair.

But they which loue Iesus, not for any pleasure that they looke to finde

but for Iesus sake, they aswell in myfery and sorrowe, as in prosperitie

commende him^m, and thank himⁿ; uermore, which they wil alwaies do,

albeit he should neuer give them any comfort at all. Such is the force of

the vnfained loue of Christ, it seeketh neither outward profit nor it selfe^o.

So that as manie as seeke alwaies for pleasure, may rightlie bee termed

hurlings^p: and such as hunt after profit and lucre^q, loue themselves,

more

^r Mar. 5, 14

11, 12

Actes 5, 41

Roman. 5, 3

Rom. 12, 18

^s 1 cor. 13, 5

^t Ioh. 10, 12

13

^u Marth. 10

vers 37, & c

Ioh. 12, 43

15

16

17

18

The second booke

more than Christ out of doubt. How many will serue Christ freelie without gaine? Or who is so spirituall that wil forsake all? I saie, who can find him that is truly poore in spirit, and bare from all worldlie thinges, that precious fellow may bee soughte the whole world ouer.

If a man feede the poore with al his goodes, hee hath yet doone nothing; and if he chastice himselfe with sorrow for his sins it is yet too little; and though he knew al secretes, and all knowledge, he is yet far from the marke; yea were he most singularlie vertuous, and could burne for religion, yet lacks he something, euen one thing which is needful. And what is that? Euen that when he hath forsaken al things, he forsake himselfe, and going wholy out of himselfe, retaine no peece of selfe, or priuat loue within him.

When hee hath done, which hee knowes should be done, let him thinke that nothing he hath doone, neyther lette him glory in that hee may bee great, but confesse rather that hee is an vnprofitable seruant, euen as the truth it selfe doeth saie. When yet haue done al thinges, which are com-

manded

of the Imitation of Christ.

manded you, saie; we are vnprofitable seruants: we haue doone but that which was our duty to do.

Then at length will hee find himselfe needie, and naked in spirit^a, and may say with that Prophet^b, I am poore and needie. And yet notwithstanding none is richer, none freer, none mightier then hee which can forsake the world; and himselfe too^c, and debase himselfe euen vnder the basest things.

^a Matth. 5, 3^b Psal. 36, 1^c Luke 5, 11

30

^d Philip. 2, 3

6, 7, 8

Chap. 12.

Of patient bearing the crosse
of Christ.

His seemeth a hard saying to manie. For take thy selfe^a, take vp thy crosse, and followe mee: but those last words will be much harder^b. Depart from me yee cursed into euerlasting fire. For they which now gladly doe heare, and followe the saying of the crosse, shal not then dread the heavy sentence of eternal punishment^c.

Then al the seruants of the crosse, which haue liued after the example of him y was crucified, shall approach

^a Matth. 10
verse 38

marke, 8, 34

Luke 9, 23

^b Matth. 23, 12

verse 34

^c Psal. 11, 6

The second booke

Wisd. 5, 1

Matt. 19, 28

29

Luk. 23, 28

Luk. 24, 16

Roma 8, 17

2 Tim. 2, 11

12

Gala. 3, 19

Galat. 6, 14

Luk. 9, 23

24

Iohn. 12, 25

26

Iohn. 19, 17

Gala. 3, 13

Peter. 2, 24

Peter. 3,

verse 21, &c

2 Tim. 2, 11

12

Matt. 26, 28

Luke. 2, 28

29

Rom. 6, 3

4

Galat. 6, 14

Coloss. 3, 5

vnto Christ with great boldnes^d.

Why then fearest thou the crosse, which is the way vnto heauen^e?

In the crosse saluation is, in the crosse, life; in the crosse, aid against enemies; in the crosse celestial comfort, in the crosse, strength of minde ioy of the spirit is in the crosse; in the crosse, the chiefest vertue; perfection of holines is in the crosse, finallie, without the crosse, there is neither saluation of the soule, nor hope of eternall life^f.

Wherefore take vp thy crosse, and follow Christ, and thou shalt go vnto eternall life^g. Hee went before thee bearing his own crosse^h, and for thy sake died on the crosseⁱ, that thou also mightest beate the crosse, & desire to die vpon the same^k. For if thou die with him, y also shalt liue with him, if thou suffer with him, thou shalt also raigne with him^l. For know this, in the crosse, and in dying all things do consist, neither is there any other way vnto life and quietnes, than by the crosse, and dailie mortifying of thy selfe^m.

Wher soeuer thou turnest thy selfe or callest thine eies, thou shalt finde neither aboue nor beneath, a better

of the Imitation of Christ.

ware vice blisse, than by the crosse.
 Though thou set all things in ne-
 ver so good order, yet can it not be a-
 voided, but something thou must suf-
 fer either voluntarily, or against thy
 will, and alwayes run vpo the crosse.
 For either sickness of bodie, or sorrow
 of minde will vex thee. Either God
 will forsake, or man afflict, or (which
 worse is) thou wilt bee aburden to
 thy selfe: and that in such sort, as no
 remedy can salve, nor comfort quite
 thee, but of necessity thou must beare
 it, as long as God thinks good.

For it is Gods will to have thee suf-
 fer misery without comfort, that
 thou mayest submit thy selfe whole
 heartily, and be more humble tho-
 rough wretchedly.

No man is to forget the paines of
 Christ in his mind, as he which hath
 suffered the like himselfe.

So that the crosse is prepared, and
 set forth for thee in every place. Ney-
 ther shalt thou escape it, run where
 thou wilt, nor where soever thou be-
 comest, thou shalt find thy selfe about,
 and thou shalt find thy selfe alwayes.

Turne thee vpwarde, turne thee
 downwarde, turne thee outward, or
 inward, thou shalt find it every where thou

Lu. 24. 26

Actes. 14. 22

Sirach. 2. 1

Phil. 1. 29

Mat. 17. 46

Pl. 119. 67

Gala. 6. 17

Phil. 1. 29

John. 16. 1

Galath. 6. 12

Rom. 7. 14

The second booke

maist finde the crosse; and alwaies
thou maist haue paciēce; if thou wilt
enioy the peace of mind and crowne
of rest.

Luk. 9, 14

Luke. 21, 19

If thou wilt carrie the crosse wil-
lingly, the crosse wil carie thee euen
to the desired ende; namely where
misery hath an ende, which wil not
be in this worlde. But if thou beare
it grudginglie, thou dost increase
thy burden, and presse down thy selfe
the more, and yet must thou beare
do what thou canst. If thou escapest
one miserie, thou shalt assuredly fall
into another, and perhaps into a
worse.

Pro. 14, 14

Math. 19

verse 22, &c

2. Tim. 3, 12

13

Judith. 8, 11

14

Jo. 5, 7, 17

Iob. 14, 1

Psal. 34, 19

Eccl. 1, 5, 15

23

Luk. 9, 22

Luk. 24, 26

Thinkest thou to escape that which
no mortall man could euer yet
What man euer liued in the worlde
without his crosse and miserie? Yet
euen our Lord and sauiour Christ was
no one houre without griefe, & trou-
ble while hee liued here on earth.
For Christ suffered, and so entered
into his glorie, and wilt thou seek
another path: and not walke in this
kinglie be water? The whole life of
Christ was euen a meere crosse, and
vexation, and wilt thou seek for
rest and quietnes?

Eccl. 3, 3

John. 7, 7

John. 15, 18

Thou art out of way, surely thou

art out of the way, if thou lookest for any thing but misery in this worlde: seeing the whole life of mortal man is full of troubles, and compassed about with calamities. And the more godlie a man is, the more often doeth he suffer aduersity, for the sorenes of his afflictio increaseth through his loue of God.

And yet is not this man of whome we speake without comfort, inasmuch as he beleeueth that by this crosse he shall reape much fruit.

For whilest willingly he commeth vnder the crosse, it falleth out, that the whole burthen of troubles is turned vpon the confidence of GODS heauenlie comfort: and the more the fleshe by calamity is weakened, the more the spirite is confirmed by the comfort of mind. Yea so is hee strengthened many times thorough the feeling of troubles and aduersity. (of such force is his loue which suffereth after the ensample of Christ) that he would not wish to be without sorow and affliction. For he beleueth that hee is the more acceptable to God, the more he can suffer for his sake.

And yet is it not by the power of

G.S.

man

1 Iob. 14, 1

1 Rom. 8, 35

2 Cor. 12, 10

Philip. 1, 14

1 Psal. 94, 19

Roman. 5, 3

James. 1, 3

1 Psal. 34, 22

Psalm. 91, 2

2 Cor. 7, 12

1 Rom. 7, 3

verse 23

Roman. 8

verse 10, 26

2 cor. 4, 16

1, Pet. 2, 21

1 Rom. 5, 5

Rom. 8, 13

2 Tim. 2, 3

1, 12

1 Act. 5, 41

2 Cor. 4, 16

17, 18

The second booke

man, but of the mercie of God, that
hath ran in his fraile fleshe longe, and
through the zeale of the spirit for
on those things, which man by nature
doeth fly and abhor.

Gal. 5, 16

Philip. 4, 13

1. Tim. 1, 12

For man of himselfe cannot indure
the crosse, longe afflictions, tyme and
bring vnder the bodie, shyn promer-
tion, abide to be reuiled, despise him-
selfe, yea couet to bee despised, beare
aduersity, and contemne the prosper-
ritie of this world.

If thou depende vpon thy selfe
thou shalt doe none of these things:
but if thou trust in God, hee wil send
thee comfort from aboue, whereby
the world & the flesh shall be brought
vnder thy subiection. Yea thou shalt
not feare the malice of the diuel, if
thou be steadfast in faith.

Thou therefore suffer affliction as
a good souldior of Iesus Christ, who
for thy sake was crucified.

Prepare thy selfe to suffer much ad-
uersitie, and sundrie incommodities
in this miserable life: for as much as
such is thy lot wheresoeuer thou be-
commest, or lurke where thou wilt,
yea by no meanes shalt thou escape
these troubles, but must beare them as
necessary.

Drinke

of the Imitation of Christ.

Drinke hearnie of the Lords cup
if thou desirest to be his friend and
companion.

Math. 20.
22, 23

And as touching consolation, refer
that to the wil of God, let him giue it
at his discretiō, but yeelde thou thy
selfe to the bearing of aduersitie, and
let it be thy ioy^d. For the afflictions
of this present time are not answerable
to the glory which shal be hereafter
though thou couldest beare the
all thy selfe.

4 Acts. 5. 41
James. 1. 12

Ro. 8. 18

After thou art come vnto that
passe, that thou canst with pleasure
and ioy endure aduersitie for Christs
sake, thinke thou art an happy man,
which hast founde the kingdome of
heauen here on earth. On the other
side, as long as it greuen thee to
beare in so long art thou in il case, vex
ed euery where with the flight of mi
sery. But doe thy duty, that is, pre
pare thy selfe to the crosse and to dy,
and in short time shalt thou bee affli
cted and find quietnes^b.

Math. 5. 10

Pro. 10. 29

1 Pet. 1. 12

1 Cor. 12. 1

If thou wert taken vp euen into the
third heauen with Pauleⁱ, yet vver
thou not assured that none aduersitie
shal come to thee, I wil shew him saith
Christ^k, how many thinges hee must
suffer for my name sake.

1 Act. 9. 16

So

The second booke

So that of necessitie thou must suffer, if thy mind be to loue and serue

1 Luk. 9, 23 Christ euermore¹.

And would to God thou wert counted worthy to suffer for the name of

Acts. 5, 41 Iesus^m; then what glory to thy selfe

Rom. 5, 2 joy to the saints of God^o, & profite

1 cor. 12, to mankind^r, would arise! For all

verse 16, & c commend patience, though few will

Colo. 1, 24 suffer^r. Doubtlesse there is great

2 Timo. 3, 10 cause why thou shouldest indure lit-

1 Mat. 26, 56 tle for Christ, seeing thou canst suffer

1. cor 9, 35 a great deale more for the worlde^r.

And know this for a truth; that thou

Romans. 6 must liue by dieng to thy selfe^c. And

verse 8, & c the more a man dieth to himselfe, the

2 Tim. 2, 11 more he liueth to God.

No man is meete to comprehend celestial things, vnles he can be con-

tent to beare aduersity for Christ his sake^r.

To conclude, nothing is either more acceptable in the sight of God,

or profitable for thy selfe in this life, than willingly to suffer aduersitie for

the name of Christ; in so much that if choise were giuen, thou shouldest

chuse to suffer for Christ, rather than

to be refreshed with much consolati-

on^r: for so shalt thou become the more like to Christ^r, and al his holie

ser-

Ro. 12, 72

Gala. 6, 14

1 Ioh. 15, 20

1 Peter. 2, 21

of the Imitation of Christ.

seruants.

7 Matt. 5, 12

Neither doeth our comming forward consist in the store of pleasures and comfort, but rather in bearing great euils and aduersity.

2 Rom. 5, 3
James, 1, 3

And if any thing had bin better, or more expedient for man than to suffer misery, doubtles Christ would haue showne y^e same both by wordes, and deeds. But now in plaine wordes he dooth counsel both his owne disciples, and as many as are desirous to folow him, to bear the crosse, in these wordes: If any man wil followe me, let him forsake himselfe, and take vp his crosse and folow me.

2 Ioh. 14, 27

b Mat. 16, 24
Mark. 8, 34
Luke, 9, 23
Luke 14, 27

Therefore al things being read ouer and ouer, and put in practise, let this bee the end of our speech:

2 Acts. 14, 22

By many afflictions wee must enter into the kingdome of God.

Thus endeth the second Booke.



The thirde Booke of
the Imitation of
Christ

Chap. I.

Of the spiritual communication be-
twene Christ and the faith-
full soules



Will harken what
the Lord within me
will say. Blessed is
the soule which
heareth the Lorde
speaking within him,
and from his mouth receiveth the
word of comfort.

Blessed are the eares which canpe
heare when God whispereth and doe
naught regard the noise of the world

Yea blessed are the eares which li-
sten not to the outward sound, but to
the truth speaking to the hart.

Blessed are the eies which are close
from seeing outward, but open to be-
hold inward things.

Blessed are they who pierce vnto
spiritual things, and prepare them-
selues more and more by dailie me-
ditations to come vnto the know-
ledge

Psal. 85, 8

Psal. 85, 8

Psal. 85, 8

Psal. 85, 8

Psal. 85, 8

Psal. 85, 8

Psal. 85, 8

Psal. 85, 8

Psal. 85, 8

Psal. 85, 8

Psal. 85, 8

Psal. 85, 8

Psal. 85, 8

Psal. 85, 8

Psal. 85, 8

Psal. 85, 8

Psal. 85, 8

Psal. 85, 8

ledge of Gods heauenlie mysteries.

Blessed are they, who reioice in ser-
uing God, & cast off al those things as
may withdraw them from so doing.

O my soule consider these things,
& banish from thy mind carnal affec-
tions, so shalt thou vnderstand what
thy Lord God wil say within thee.

Thus saith thy friend: I am thy sal-
uation, thy peace, and thy life. I
sticke vnto mee, and thou shalt finde
quietnes. Leave al worldly thinges
and seeke after heavenly. For
what are al things in this worlde, but
vaine, or what good can they do, if
God forsake thee?

Wherefore al thinges renounced,
seeke vnfaignedly to please GOD,
that thou maist attaine vnto the true
felicity.

Chap. 2.

That the quene speaketh inwardly
without noise of words.

SERVANT.

Peake Lorde, for thy
servant heareth.

I am thy seruauant: O
giue mee vnderstanding
that I may learne thy
statutes.

Incline

• Luk. 10. 42

• Gal. 5. 19

• Psal. 8. 5

• Ephel. 1. 7

• Ephel. 2. 5

• Ioh. 16. 33

• Ioh. 14. 6

• Mat. 11. 28

• Ephel. 2. 14

• Luk. 16. 13

• Luke. 12. 15

• Math. 6. 19

• Luk. 12. 31

• Col. 3. 2

• Eccl. 2. 11

• Mat. 10. 26

• Mark. 8. 16

• Luke. 9. 22

• Eccl. 12. 1

• Ro. 12. 1

• Act. 2. 16

• 1. Sam. 3. 10

• verse. 10

• Pl. 119. 1

The third booke

Incline my soule vnto the wordes
of thy mouth, euen vnto thy wordes
which stil downe like the dew.

Deu. 32, 1

Exo. 10, 19

Deut. 6, 5

Hebr. 12, 18

19, &c

1 sam. 3,

verse 10

Psalms 8, 8

11, 10

12, 10

13, 10

14, 10

15, 10

16, 10

17, 10

18, 10

19, 10

20, 10

21, 10

22, 10

23, 10

24, 10

25, 10

26, 10

27, 10

28, 10

29, 10

30, 10

The Iſraelites ſaide vnto Moſes in
old time. Talk thou with vs, and we
wil heare, but let not God talke with
vs leaſt wee die. But I praie not ſo,
Lord, I pray not ſo, but with the pro-
phet Samuel rather I beſeech thee,
ſaying, Speake Lord for thy ſeruant
heareth.

And let not Moſes, nor any other
prophet ſpeak to me, but thou Lord,
which inſpireſt and lightenest of the
prophets, ſpeake thou to mee. For
thou canſt inſtruct me without their
help, but they can profit nought with-
out thee.

They may ſound out wordes in
mine eare, but they bring not the ſpi-
rit. They can ſpeake trimly, but if
thou holde thy peace, they inflame
not the minde. They teach the let-
ter, but thou openeſt the meaning.
They talke of deepe things, but thou
vplockeſt the ſenſe of that which was
ſcaled vpp. They pronounce the
commandements, but thou helpeſt
to fulfil them. They ſhew the way,
but thou giueſt ſtrength to walke in
the ſame. They deale outwardlie
with

with the senses; but thou teachest and
lightenest the mindes. They water
but thou givest the increase. They
sing with open mouthes; but thou gi-
vest wisdom vnto the hearer.

So then, let not Moses talke with
me, but speake thou my Lord & God,
which art the euerlasting troth; least
I die, and prove vnfruitful: and least,
being outwardly admonished, and
not inwardly inflamed, the worde
heard, nor done; knowne, nor lo-
ued; beleued, nor obserued; make
vnto my condemnation.

Wherefore speake Lord; for thy ser-
uant heareth. For thou hast the
words of euerlasting life. Speake to me
enough, which may be to the salu-
tion of my soule, to the remedie of
my life; and to the aduancement of
thine euerlasting glory. Amen.

Chap. 4.

That the wordes of God which are written
should be heard, and thus they are
not understood of most men.

LORD.

Sonne heare my wordes,
for they are most com-
table, and excell the know-
ledge

aphes. 1
verle 13, &c
1. co. 3, 9, 7
P Iohn. 6, 68

Matt. 13, 16
Rom. 2, 8

1. Sam. 1, 22

1. Sam. 1, 22

1. Sam. 1, 22

1. Sam. 1, 22

1. Sam. 1, 22

1. Sam. 1, 22

1. Sam. 1, 22

1. Sam. 1, 22

1. Sam. 1, 22

1. Sam. 1, 22

1. Sam. 1, 22

1. Sam. 1, 22

1. Sam. 1, 22

1. Sam. 1, 22

1. Sam. 1, 22

1. Sam. 1, 22

many ungracions

The third booke

ledge of Philosophers; and wise men

of this world

My words are spirit and life

and are not to be wined by the sence of

man, nor drawne to serue for vaine

pleasure, but must bee heard with si-

lence, and receiued with humiliate

and grtedige

SERVANT. Blessed is the man

whom thou chastisest, O Lord, and

seachest in thy lawe, that thou mayest

give him rest from the daies of euill,

whiles the pit is digged for the wicked.

LORD. I boeth inspired the Pro-

phets in old time, and cease not in

these daies to speake. vnto al but men

his are deafe and will not heare my

wordes. Most hearkne vnto the world

to heare what God saith, and shew that

ye are the desire of the flesh, that ye

heauenly wil, vnto al. Alious answ

The worlde promiseth but tempo-

ral, and smal thinge, and they serue it

eue with grddines. I promise shall

excellent and eternall things, and

men care not for them.

Who with such a desire serueth, &

obeieth me in all things as they serue

the worlde, and the prince thereof,

Be ashamed hereof, and if thou wilt

be ashamed hereof, be ashamed for sin

wages

wages manie run a great waile: but
for eternal life few wil once step their
foote out of doores. For the gaine is
earnestlie sought for, for one pennie
sometime they shamefully contend,
for a vaine thing, and small reward
men feare not euen to weary them-
selues night and day: but for goods
immutable, for a reward vnestimable
for honors endles, and immortal glo-
rie, they wil take no paines.

Wherefore thus I say, thou sloth-
full and whining seruant, that they
shal be more ready to fall into the pit
of hell, than thou to come vnto hea-
uen; that they shall take more plea-
sure in vanity than thou in the truth.

Againe, they many times misse of
their purpose, but what I promise I
fulfil, and he that trusteth in mee
doeth well. That which I promise in
wordes I performe in deed. I to him
which continueth constant vnto the
end in loving me. I as for all good
things, and I am a diligent examiner
of all religious men.

Write my words in thine hart, and
meditate earnestly thereupon. For in
the time of temptation they will do
thee good.

That with reading now thou dost

not

Mar. 7. 13

Mar. 7. 13

Mar. 7. 13

Mar. 7. 13

Mar. 7. 13

Mar. 7. 13

Mar. 7. 13

Mar. 7. 13

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Mar. 7. 13

Mar. 7. 13

Mar. 7. 13

Mar. 7. 13

Mar. 7. 13

Mar. 7. 13

1 Sam. 2, 6 not conceiue, in the time of curing
7 thou shalt vnderstande. And
Psal. 66, 8 waies I am wont to cure mine elect,
verse. 9, &c to wit, by temptation, and by comfort
Psal. 94, 12 and two waies I instruct them daile,
13, 19 first by reprehending their wicked-
Tob. 13, 2 nes, then by exhorting to proceed in
Wild. 16, 11 virtue and godlines.
1 John 5, 24 He that heareth my wordes, and
29 despiseth them, hath that wherby he
Iohn. 12, 48 shall bee condemned in the daie of
2, Cor. 2, 15 iudgement.

Chap. 4.

A prayer for the attaining of the true
knowledge of Gods heavenly wil
and for zeale in religion.

SERVANT.



Lorde my GOD
which are all my goods
and riches, what am I
that I dare speake vnto
thee? I am thy poore
servant and a vile worme, yea much
more vile and poore, then I either
know, or dare shew forth.

And yet, Lorde, remember euen
this one thing, that I am nothing,
that I haue nothing, that I am no-
thing worth. Thou alone art good,
thou

thou alone art righteous^d, thou alone art holie^e, thou canst al^f, thou doest al^g, thou fillest al^h, onlie the wicked thou sendest empty awayⁱ.

Remember, O Lorde, thy tender mercies^k, and fil me with thy fauor, thou wilt that none of thy workes should serue in vaine. For how can I stand vpright in this wretched world vlesse thy mercy and fauor do bold me vp^l?

Turne not thy cheerefull countenance from thy seruant^m, defer not to heale mee from day to day; withdraw not thy comfort, that my soule be not as the thirsty landⁿ.

O Lord teach me to doe thy wil^o, teach mee to walke worthilie, and humbly in thy presence. For thou art my wisdom^p, and knowest me indeed^q. Yea thou knewest mee not onlie afore I was conceived in my mothers womb, but also afore the very worlde

was made^r.

So be it.

^d Iob. 9. 32

Sirach 18. 1

^e Den. 33. 4

^f Iob. 11. 7

8. &c

^g Esa. 44. 6

7. &c

^h 1 kings 8.

verse 37

ⁱ Psalm. 39. 7

8

^k Luk. 1. 32

^l Psal. 35. 6

^m Psalm. 98. 8

ⁿ Luke. 1. 34

^o Psal. 139. 4

^p Job. 38. 21

^q Job. 38. 22

^r Job. 38. 23

^s Job. 38. 24

^t Job. 38. 25

^u Job. 38. 26

^v Job. 38. 27

^w Job. 38. 28

^x Job. 38. 29

^y Job. 38. 30

^z Job. 38. 31

^{aa} Job. 38. 32

^{ab} Job. 38. 33

^{ac} Job. 38. 34

^{ad} Job. 38. 35

^{ae} Job. 38. 36

^{af} Job. 38. 37

^{ag} Job. 38. 38

^{ah} Job. 38. 39

^{ai} Job. 38. 40

^{aj} Job. 38. 41

^{ak} Job. 38. 42

^{al} Job. 38. 43

^{am} Job. 38. 44

^{an} Job. 38. 45

Boast not of thy good deeds.

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The third booke

Chap.

Chap. 5.

Thus we must walke sincerely and
humbly before God.

LORD.

Sonne, walke thou vprightly in my sight, & seeke
me alwaies in singlenes of
minde.

Hee that walketh vprightlie, wal-
keth safelie: for the truth deliuereth
him from deceivers and slanders of
the wicked. And if the trueth shall
make you free, you shall bee free in
deede, and feare nought the vaine
words of men.

SERVANT, Truth Lord: therefore
I beseech thee deale so with me, that
is, let thy truth instruct mee, defend
me, and bring me to a blessed ende.
Yea let the same thy truth deliuer me
from all wicked lusts, and inordinate
affections: so will it come to passe,
that I shall enioy a wonderfull free-
dome of the mind.

LORD. And I will teach thee what
is right and acceptable in my sight.

Call thy finnes to remembrance
continuallic, & that with harry sobe,
and sorrow, and neuer brag of anie
good

of the Impassion of Christ.

good deeds which thou hast done.
For in very deed thou art a sinner
and subject to many infirmities of
the mind; yet by nature always thou
tendest vnto vanitie, and maicst ea-
sily fall, easilie be overcome; and ea-
sily troden downe, and casie to the
shoulder.

Finallie thou hast nothing wherein
to boast, but many things to make
thee humble: being much weaker
than thou canst perceiue. So much
more than none of thy deeds seeme
great in thy sight, or excellent, or pre-
tious, or wonderful; yet thou hast no-
thing excellent, nothing glorious, no-
thing commendable, and to be sought
for indeede, but onely that which is
eternal.

Let the euertlasting truth face thee
aboue all things; & thine execrable
vileness mislike thee.

Fear nothing, lie nothing, mislike
nothing so muche as thy sinnes, and
wickednes; they shoulde more dis-
quiet thee, than the loss of the dea-
rest things in the world.

Some behaue themselves not sin-
cerelie enough towards me, seeking
out earnestlie; thorough curiositie
and pride, my secrets, and mysteries,
neglecting

51. cor. 4, 6

12. 1 mo. 11

1. Psa. 14, 3

22, 81

1. Gen. 6, 5

Genel. 8, 27

11. 2. 1. 1. 1

1. Rom. 12, 3

11. cor. 12, 7

1. 2. 1. 1. 1

1. 2. 1. 1. 1

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1. 2. 1. 1. 1

1. 2. 1. 1. 1

1. 2. 1. 1. 1

1. 2. 1. 1. 1

My sin, as thou wouldst
the dust.

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Chap

The third booke

neglecting themselves and their sal-
uation: these fellows by reason of
their pride and curiosity, fall many
times into greivous tentations thro-
ugh my displeasure.

But stand thou continually in awe
of the heavy sentence of the almighty
God, and searche not out the
works of the most hie, but search out
painelessly both how much evil thou
hast committed, and what good thou
hast left vndone.

Some religion is altogether in
their bookes, or in pictures, or in some
outward signes, and ceremonies, and
some have it in their mouth, but not
in their hart. And contrariwise some
beeing cleere in minde, and pure in
heart, doe couet alwaies after hea-
venly things, hearken vnwillingly
vnto earthly matters, and serue the
necessities of nature with griefe and
sorrow, and these men perceiue what
the spirit of truth speaketh within
them, howe it teacheth them to de-
spise earthly, and to desire celestiall
things, to contemne the world,

and to wiske for hea-
ven night and
day.

Chap.

Chap. 6

121

God the very day and glo

of the Imitation of Christ.

of the faithful

Chap. 6.

A prayer and thanksgiving to God
for his benefices.

SERVANT.



Celestial father, fa-
ther of my Lorde Iesu
Christ. I praise thee for
vouchsafing to remem-
ber me a poore and sin-

full wretch.

O father of mercie, and God of al
comfort, I yeeld thee humble thanks,
for refreshing me, with worthy al com-
fort, with thine heavenly comfort.

Evermore wil I praise and magni-
fie thee together with thine onelle
begotten sonne, and the holy Ghost
the comforter for ever and ever.

O Lorde my God, which lovest mee
to hollic, I will reioyce with mine
whole hart, when thou shalt come in
to my mind.

Thou art my glory, and the joy of
mine heart: thou art mine hope and
refuge in the day of my trouble.

But forasmuch as yet I am weake,
and of smal power, I have great need
of thine assistance, and comforte:

H. I.

wher.

1 Psal. 106. 4 wherefore visit me oftener^h, & schooke me with holy discipline.

Set me free from wicked affections of the mind, and heale my soule of vnbridled desires, and finnes, that being inwardly healed, & purged thoroughly, I may be made fitte to loue,

strong to suffer, and constant to continue. Amen.

Chap. 7.

The praise and force of Godly loue.



LOue is a great thing, doubtles loue is an excellent thinge: it can make that which is heathen light; and carrie

that equally which is vnequal. It becometh a burden and feeleth it not; and couereth all lower things into sweet and saporie; I say that noble loue of Iesus drineth one to aduantage great things, and forceth alwaies to come vnto perfection.

Loue will be aboue, and cannot be kept down by any abiect thinge.

Loue will be free, and loose from all worldlie affections, that neither be

inward sight be dimmed, nor shew be either

of the Imitation of Christ.

either intangled by worldly prosperitie, or subdued by aduersitie. Loue is moſte ſweete, moſte ſtrong, moſte high, moſt large, moſt comfortable, moſt perfect: nothing is better than loue, either in heauen aboue, or in earth beneath. For it ariseth from God, and reflecteth on God about all things.

1 Ioh. 4. 7.

He that loveth, lieth, runneth, reioiceth, is free and cannot be bound; he giueth al for al, and hath al in al, as he which reflecteth in one aboue all which is moſt high; from whome every good thing doeth spring, and ariſe. Hee respecteth not gifts, but looketh on the giver aboue al.

1 Ioh. 4. 19.
Verſe 19.
1 Sam. 1. 10.

Loue knoweth no meaſure, but burneth aboue meaſure. Loue feeleth no burden, weies no fauour, contendeth aboue ſtrength, and conſidereth not whether a thing may be done or no; for it counteth nothing hard, or vpoſſible. Therefore he can do al things: and he that loveth, ſuffereth many things to paſſe, if he will, and tire not.

Loue waketh, and ſleepeth not; breth not, labouring times not; laden ſaureth not, terrified dismayeth not, but as a quicke flame, and

The third booke

burning torch breaketh forth yward
and safely pearceoth our

He that loueth knoweth what this
meaneth. A great crie in the eares of
God, is the ardent affection of the
mind, while it saies: O my God, my
loue, thou art all mine, I am wholly
thine. Raise vp in mee a vehement
loue, that I may taste & with the in-
ner mouth of mine hart how sweet it
is to loue, and to swimme as it were
in the streames of loue.

Grant that I may so burne in loue
that thorough the heate of desire I
may exceede my selfe: that I may
sing the ballad of loue, followe thee
my louer aloft, and set forth thy prai-
ses with such a zeale, that euen my
heart may fainte againe: that I may
loue thee more than my selfe: yet
neither lose my selfe, nor any other,
that loue thee vnfainedlie, but in
thee, and for thee, euen as the lawe of
loue that shineth out of thee com-
mandeth and doth require.

Loue is swift, sincere, godly, plea-
sant and fruitful, it is strong, patient,
faithfull, wise, long suffering, and man-
ly: loue seeketh no other owne. For
there loue purieth, where any
serues himselfe.

Loue

Psalm 4, 8

Psalm 18, 1

Psalm 119, 97

103

1. cor. 13, 5

of the Imitation of Christ.

Loue is circumspect, modest, lust not danty, not light, not giuen to vanities; but sober, chaste, constant, quiet and temperate in all the senses. Loue obserueth betters, despiseth it selfe, feareth, thanketh, trusteth, and hopeth alwaies in God, yea when God seemes to abhor it.

He that is not prepared to suffer all things, and to yeeld himselfe to the pleasure of his friend, is vnworthie to be called a friend.

To conclude, a friend must receiue all, euen hard and bitter things in good part for his friends sake, and neuer leaue him in the time of aduersity.

* For without paine, none lue in loue.

1 Ro. 5, 7, 8

Chap. 8.

Howe to trie a true friend, also, how to resist the enemy.

LORD.

MY sonne, thou art not a stout, imprudent loue.

SERVANT. Whie

Lord?

LORD. For asmuch as a kind fault makes thee to leaue off, and ouer-greedily thou seekest comfort.

1 John 1, 7, 8

The third booke

tion.

A valiant lover endureth tentations, and giueth no care to the subtil persuations of the enemy: and therefore he so liketh prosperity, that with aduersity he wil not be troubled.

psal. 9. 8

Actes. 2. 24

1 Peter. 5. 10

A wise lover respecteth not so much the gift of the lover, as the loue of the giuer; hee looketh more on the minde, than on the thing; and weicth no giftes in respect of his friend.

The noble lover respecteth not in the gift, but in me aboute al gifts.

Neither must thou by and by bee out of heart, though sometime thou thinke not so reuerently, as thou wouldest, either of mee, or my seruants.

That good and sweete affection, wherewith thou art delighted nowe and then, is an affection of present fauour, and a certaine fore-tast of the celestiall ioyrie, on which fore-tast thou wilt too much depende because it sheweth many times. But to strive against the wicked motions of the minde, and to despise the enticement of Satan^e, is doubtles a valiant exploit, highly pleasing God.

1. Pet. 5. 8,

So that no cause is there why these
absurd

of the Imitation of Christ.

absurd imaginations, which are wont to arise of euerie trifling occasion, should so torment thee: perseuere constantly in thy purpose, & serue God with an vp-right affection.

Neither is it an illusion, that thou suddenly sometimes art rauished vpon hie, and by and by cast down vnto the old vanities of the mind: which forasmuch as thou sufferest them, rather against thy will, than willingly, as long as they displease thee, and thou strugglest against them, they are rather profitable then hurtful.

Know this for a certainty, the drift of the old enemy is to hinder thy study of godlines, and to withdraw thee from all exercise of religion, to draw thee to sleepe, from the godlie remembrance of the paines of Christ, from the care of thy saluation, and to turne thy purpose to go forward in well doing.

Many wicked cogitations doth the enemy bring into thy mind, to make thee to loath and abhorre prayer, and the reading of the holie Scriptures. He cannot abide an humble confession of sins, and if he could, hee would withdraw thee also from the communion.

4 Psal. 135.

Psal. 27. 14

1. cor. 12. 7

Roman. 7.

ver. 17. &c

8. 1. 1. 1. 1.

2. 2. 2. 2.

3. 3. 3. 3.

4. 4. 4. 4.

5. 5. 5. 5.

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10. 10. 10. 10.

11. 11. 11. 11.

12. 12. 12. 12.

13. 13. 13. 13.

14. 14. 14. 14.

15. 15. 15. 15.

The third booke

But beleague him not, though manie times hee laie snares to entrap thee, care not for him. Turne thee vpon his owne pate, when he prouoketh thee to wickednes, and saie vnto him, Auoide Satan, thou ymalcane spirit, bluth thou cursed wretch, thou which puttst these thinges into my head, auoid I saie, thou wouldest carry me away from my God, but thou shalt not. For Iesus will assist me, and so thou shalt but get a shamefull foile. I had rather die, & suffer any thing, than consent to thee. Wherefore be quiet and holde thy peace; for I will not heare thee, though thou trouble me neuer so much. The Lord is my light, and my saluation, whome shall I forsake? The Lord is the strength of my life; of whome shall I be afraid? Though an host pitched against me, mine heart should not be afraid, the Lord protecting & safely deliuering me.

Thou therefore strive courageously as a good souldior; and if at any time of infirmitie thou fall, take a better hart vnto thee, and doubt not of mine especial fauour; and in any wise beware of pride, and arrogancie, a cause why manie are led into error,

and

1 Pet. 2. 12

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1 Pet. 2. 12

1 Pet. 2. 12

of the Imitation of Christ.

and fall into blindness almost incurable many times.

Let the fall of those proud ones foolishly arrogating too much to themselves, be a continuall warning to thee to beware of pride.

Chap. 9.

Of modest concealing the benefits of God.

LORD.

SONNE, it is good and profitable for thee to keepe close the zeale of religion that GOD hath given thee, not to commend the same too insolentlie with words, or to praise it out of measure; but rather to despise thy selfe, and as one vnworthy those so excellent gifts, to feare.

Thou must not sticke too much vnto that affection, which may easily be changed into the contrary.

Thinke while thou hast the fauor of God, how miserable and wretched thou shouldest bee without His fauor: and thinke not that thy continuing forward in godlines consisteth onclie in hauing the benefit of Gods

h. 5. heauen.

1 Rom. 1. 21

1. 24, &c

2 Ro. 1. 12

1. 19, 20

1 Peter. 5. 5

Luke. 18. 14

Esay. 14. 10

11, &c

2 Pet. 2. 9

1. 8. 12

1. 2. 12

1. 2. 12

1. 2. 12

2 Ro. 11. 12

1 corin. 4. 12

b Rom. 9. 12

Roman. 9. 12

1 cor. 1. 12

Ephes. 3. 12

The third booke.

heavenlye comfort, but also if thou
canst patiently, and quietlie endure
the want thereof, in such sort that
thou faint not in prayer, nor omit al-
together thine accustomed exerci-
ses, but as wel as thou canst, discharge
that which is in thee to do, and neg-
lect not thy dutie for the vnquietnes
of minde which thou feelest in thy
selfe.

For many, when things fall not out
even as they would haue them, are
by and by gither impatient, or care-
lesse.

It is not alwaies in the power of
man to dispose his affaires at his plea-
sure, but God it is that both glieth
and comforteth, both when he wil,
and what he wil, and whom hee wil,
and as he wil himselfe.

Some through a blind deuotion
haue cast themselues awaie, whilest
endeuoring aboue their strength,
they consider not the corruption of
their nature, but follow the affection
of their minde rather then the iudg-
ment of reason: the which because
they took in hand more than Gods
wil was they should, did quicklie for-
go the fauor of God: and they which
made their nests in heaven, became
poore,

poore, vile, and forsaken: thus the af-
flicted and poore might learne not to
flie with their owne wings, but with
my feathers.

As for such as are but younglings,
and not trained up in the wile of the
Lorde, they yles they hearken to the
counsel of the wise may easilie be de-
ceiued and ouerthrowne: yea, if
they follow their owne brain before
such as haue experience, they are in
the greater danger, because they wil
not be withdrawne from their opini-
on once conceived.

It is seldome leene that selfe wise
men wil yeeld to any.

And therefore better it is to haue
small wisdom with modestie, than
profound knowledge with a proude
mind: yea better it is to haue little,
than hauing much to wax proude.

Hee dealeth not circumspectlie
inough, that giues himself wholly vn-
to pleasure, forgetting his old aduer-
sity, and the chaste feare of the Lorde,
the propertie wherof is to be alwaies
wary that it leese not benefites re-
ceiued.

And he is not virtuously wise, that
in the time of miserie despairerh over-
much, and reposerh lesse confidence,

and

2 Esa. 14. 10

11, 12, 13

14, 15

Luke. 1, 51

32

1 Prou. 13. 1

Prou. 13. 1

14, 15

1 Prou. 13. 1

1 Prou. 13. 1

Prou. 13. 1

1 Ro. 13.

For the third booke

an earnest in me, than he should. The
which in time of peace is too secure,
in the time of war is out of heart com-
monly, and of no courage.
Hiddest thou the wale to behaue
thy selfe modestly, and lowly, and
to governe thy spirit aright, that
couldst not so easilie fall into perill
and blame.

It is a point of wisdom, while thou
art not in the spirit, to consider what
would fall out, if the light should goe
away, and againe when that cometh

to passe, to think that it may returne
again, being therefore withdrawne
by me, that both you thereby may be
the wiser, and the more glorious.

For commonly thou shalt find such
triall more profitable, than if con-
tinually thou enjoyedst prosperitie at
thine hearts desire.

For thou art not vertuous though
thou haue heavenly visions, & con-
solations, learning and high degree,
vnles withall thou haue true mode-
sty, christian charity, and zeale of
religion, vnles thou vnaine die de-
spise thy selfe, and reioice that others
doe despise, and contemne rather
than honor and commend thee.

The

Mat. 11, 29

Job, 17, 11

Isa. 19, 7

James, 1, 2

Pet. 1, 6

1 cor. 13,

1 cor. 13,

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of the Imitation of Christ. 1

Chap. 10.

That man must debase himselfe in

the light of God.

SAW



Dare speake vnto

my Lord, though I am

but dust and ashes

and if I should make a

me better of my selfe,

thou standest against mee, and my

sinnes beare witness against me,

which I cannot gainsay.

But if I make none account of my

selfe; but laying aside proud imagi-

nations, esteeme my selfe for duste,

as I am indeed, then wilt thou be fa-

uorable, and thy light shall shine vp-

on mine hart: then wil it fall out, that

if I esteeme neuer so little of my

selfe, euen that little, I beeing pressed

downe to nothing, will vanish vter-

lie.

And here thou wilt shew mee to

my selfe euen what I am, what I haue

bin, and whence I came; to wit no-

thing from nothing. And being leste

to my selfe I am nothing but meere

infirmity.

But if thou shine vpon me with thy

fauor,

Gen. 18, 7

Job, 9, 20

130, 3

Luk. 18, 1

James, 4

1 Peter, 5

Prou. 3, 34

Psalm 138

Psalm 138

Genes. 2, 7

fauor, I am straightway made strong
 Psal. 104, 30 and filled with new comfort.

And this is a wonderfull strange
 thing, that so suddenly I should be
 red vp, when thou doest so gratio-
 lie embrace me, which of my selfe
 waies am carried downeward
 earthly things. This is a fruit of

loue, which freele preuenteth me
 and saueth from so manie troubles
 and preserueth from greivous dan-
 gers, and delivereth me, to saue me
 truth, from so infinite evils.

For louing my selfe inordinate
 I cast away my selfe: but after once
 I sought and loued thee sincerelie,
 both found thee, and my selfe, and
 by that loue also I brought my selfe
 the more to nothing.

For thou, O my sweet Saviour, thou
 bestowest mo things vpon me, than
 I can deserue, and a great deale more
 than I can hope for, much lesse de-
 sire.

Wherefore I thanke thee my God,
 which albeit I am vnworthy the least
 of al thy blessings; yet of thine honor
 and infinit goodnes, ceasest not con-
 tinuallie to load euen the vngrate-
 full, and thine enemies with bene-
 fits. O Lord, thou which art our
 nation,

*Wis. 9, 15

*Roma. 7, 23

*Psal. 59, 10

*Psal. 89,

verse. 1, &c

*Psal. 59, 16

*Luk. 15, 13

*Luk. 15, 21

*Psal. 89,

verse 1, &c

*Mat. 5, 45

*Luk. 18, 13

*Luk. 18, 14

*Luk. 18, 15

*Luk. 18, 16

*Luk. 18, 17

*Luk. 18, 18

*Luk. 18, 19

*Luk. 18, 20

*Luk. 18, 21

*Luk. 18, 22

*Luk. 18, 23

*Luk. 18, 24

*Luk. 18, 25

*Luk. 18, 26

of the Imitation of Christ.

nation^a, our strength and our shield,
conuert vs; we beseech thee, that wee
may prooue gratefull, humble, and
godly in thy sight, Amen.

^a Exod. 15, 2

2 Sam. 22, 2

Psal. 138, 2

Ezay. 12, 2

Chap. III.

That all things are directed vnto God;
as to the principal end.

LORD.

Sonne, if thou desire to
be happy, thou must make
mee thy chiefest and princi-
pall end^a. Hereby shal thy nature be
purified^b, which most commo-
lieth vnto it selfe, and to things crea-
ted.

^a Ro. 11, 2^b Gene. 1, 2

Genes. 1, 2

For as soone as thou seekest thy
selfe in any thinge, by and by thou
faindest, and witherest in thy selfe.

^a Matt. 23, 2

2 Cor. 13, 2

And therefore thou must refer all
thinges to me alone, which gaue all
things, and send al, and therefore vnto me
as to the chiefe spring, al things must
returne.

^a 1 Tim. 1, 2^b Ro. 11, 2

Out of me the smal as wel as the
great, the poore as wel as the rich do
drawe the water of life^c, as from a
liuely fountaine: and they which
frankelie and willinglie serue mee,
they

^c Psal. 36, 2

Esaie. 12, 2

John. 4, 2

The third booke.

they shal receiue one benefite vpon another. But if any wil glorie, or delight in any priuate thinge besides mee, he at no time shal feele true ioye, and comfort in his mind, but fall into sundrie discommodities, and troubles.

Therefore thou must ascribe no goodnes, nor godlines neither to thy selfe, nor to any mortal man, but all to God without whose blessing man hath nothing.

I gaue al, I challenge al of right, I looke to be glorified for al.

This is the truth, wherby the vaine glory of man is put to flight.

And who so hath the fauor of god, and true charity, he is neither enuious nor faine hearted, nor proud. For heavenly loue subdueth al things, and stretcheth forth all the power of the mind.

Wherefore if thou beest wise, thou wilt reioyce and trust in mee alone, such as God alone is good, who aboute al and in al is to bee praised for ever more. Amen.

The

Chap. xii.

*That it is a sweet thing to serue God
 and to despise the world.*

SERVANT.

O Lorde, I will speake
 againe, I cannot holde
 my peace, and in the
 praises of my GOD, my
 Lbrd; & my king dwel-
 ling in the hie heauens, this I saie. O
 Lorde, howe great is thy goodnesse,
 which thou hast laide vppe euen for
 them which feare thee? Much more
 then for them which loue thee, yea
 much more for them which honour
 thee with all their heart.

Truly vnspokeable is the sweete-
 nes of thy contemplatio, which thou
 impartest on such as loue thee.

And heerein cheefely thou decla-
 redst the force of thy loue, in that
 when I was not, thou madest mee,
 and after when I went astray, thou
 brought me home againe, and com-
 mandedst that I should serue, and
 loue thee.

O fountaine of euerlasting loue,
 what shal I say of thee? or how can I
 forget thee: that hast vouchsafed to
 remem.

The third Booke

remember me? who beyond al hope
hast bin merciful to mee thine owne
euen when I was dead^e, and cast
waie: and at such time as I deserued
naught, didst bind me vnto thee tho-
rough thy fauor and friendship.

Now what shal I render for this thy
bounteousnes? Surelie I will serue
thee. But that is no great thing to
serue him, whome al creatures of du-
ty must obeie. This rather is won-
derful, and strange; that thou vouch-
safest to take & admit so vile a wretch
as I am, into thy seruice among the
number of thy beloued.

Loe, whatsoeuer I haue to do thee
seruice withal, it is thine. But what
me thinks you serue me more than
you; For beholde heauen and earth,
which thou hast made for the vse of
man^k, are present, and continuallie
discharge the dutie which thou hast
enjoined them. Yea the angels also
thou hast created, and ordained for
the vse of man^m. But of all other
things this is most wonderfull, that
thou wouldest debate thy selfe so
much, as to serue manⁿ, and hast pro-
mised to giue thy selfe for him^o.

For these thy benefites what shal I
render vnto thee? O that I could
serue

Ephes. 2, 5

Psalm. 116, 12

Mat. 28

verse 18

1 Cor. 15, 27

Hebru. 2, 8

Ro. 11, 17

Mat. 25, 24

15

Cor. 4, 7

Psalm. 8, 3

4. &c

Psalm. 8,

7. &c

Psalm. 4, 7

Mat. 28, 10

Hebru. 1, 14

Mat. 20, 28

Mark. 16, 15

John. 6, 51

Psalm. 116, 12

of the Imitation of Christ.

serue thee al my life long! Yea would
to God I could serue thee euen one
day sincerely. Trulie thou art wor-
thie al seruice, al honour, enclasting
praise. Doubles thou art my Lord,
and I am thy poore seruant, bound
to serue thee with all my strength,
and to sing out thy praises without
ceasing. And surely so I will, or
would at least wile, but what I can
not supply thou, O Lord, of thy good-
ness.

A great honor, a great preferment
is it to be thy seruant, & to contemne
worldly thinges for thy sake. For
great shall be their reward which vo-
luntarily submit themselves to this
holy seruice; and they shall feele
the sweete comfort of the holie spi-
rit, who through the loue of thee
haue despised the pleasures of this
present worlde. Great freedom of
mind shal they come vnto, which en-
tering into the narrow way, haue
cast aside worldly cares, and cogita-
tions.

O how sweete and comfortable is
the seruice of God, whereby a man is
made free, and holie. O the holie
state of Gods seruants, which maketh
men equall to angels, acceptable

11 Time,

verse 17

Luk. 17, 10

Luk. 10, 37

Deut. 6, 5

Deut. 11, 18

19, 10

Matth. 10

verse 37, 38

Iohn. 12, 26

Mat. 5, 12

Romans. 8

verse 35, 36

7, co. 1, 14

Matth. 23

Luk. 11, 28

Matth. 23

verse 13, 14

Roman. 8

verse 17

Heb. 1, 14

The third Booke

4. March. 5.
verse. 3, &c
Mat. 10, 8
Acts. 19, 1.
Eccle. 10
verse 30
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100. 25

to God^a, to the devils terrible^a, and
honorable among the faithful^a. O
noble service, and alwaies to bee w
shed for, whereby both the cheere
felicitie is gotten, and joy without
end obtained.

Chap. 13.

That the desires of the mind must be
examined and bridled.



Y sonne, thou hast
yet manie thinges to
learne.

SERVANT. What
are those Lord?

LORD. That thou make thy de
fire obedient to my commandement,
and be no more a friend to thy selfe,
but desirous to obserue my wil.

Manie times thou art inflamed,
and vehemently driuen on through
desires: and when thou art so, con
sider with thy selfe; whether thou seeke
more my praisse than thy profit. For
if thou couet a thing for my sake, thou
wilt take in good parte that which I
shal send: but if couetousnes cause the
same, then art thou kept backe, and
pressed downe.

Wherefore take heede that thou
leane

of the Imitation of Christ.

leane not too much to thy conceived desire, I not being of counsel^d, least afterwarde thou buie it full dearlie; and that at another time displease thee, which at the first thou didst like and long for. For euery affection that seemeth good, must not bee followed, nor the contrary suddenly avoided.

4 Pro. 3, 5, 7

e Luk. 9, 59

Luke. 16, 2

Sometime it is good to bridle even good motions & desires, least either thou passe thy boundes through importunity of minde, or offend others through thine intemperacie, or thou suddenlie fal through the resistance of them.

Otherwhiles it is expedient to vse violence^f, and to resist the appetite, and not weigh what the flesh eyther likes or dislikes: but rather to vse diligence, that it be constrained to obey the spirit, and so long be kept vnder in bondage til it be pliant vnto all things, and haue learned to bee content with a little, and simple estate, and neuer to murmur for any affliction.

f Matt. 11, 12

g Gal. 5, 16

Roma. 6, 12

Roma. 8, 13

Chap. 14

The way of patience, and to fight against
fleshlie desires.

SERVANT.



Hence, my Lorde, and
God, as farre as I per-
ceue, I haue much need
of patience. For many
contrary things hap-
pen in this life: insomuch that albeit I de-
fire quietnesse by al meanes, yet it is
impossible for mee to liue without
warre and trouble.

LORD. Thou saiest true my sonne.
Yet wil I not haue thee to seeke after
that peace which is without tentati-
ons and troubles: but then to thinke
thou hast founde peace, when thou
shalt be tried with manifold miseries
and vexations.

Nowe, if thou saye thou canst not
suffer much, tel me, my sonne, howe
then wilt thou suffer the euerlasting
torments of hell fire? Of two euilles
alwaies the lesler muste bee chosen.
Wherefore to auoid those euerlasting
paines, studie to endure the myserie
of this present world patiētly for the
Lords sake.

Thinkest

of the Imitation of Christ. ;

Thinkest thou that the men of this world feele either none aduersitie, or but little? If thou doest, thou art in a wrong opinion, for they which liue most delicately, liue in misery¹.

But thou wilt say: They haue their delights, and they followe their families, and therefore they be little touched with their miseries. We suppose every thinge falles out according to their wish; how long will that last? Verelie euen as smoke shal they consume away², which are wealthie in this worlde³, so that of ioyes passed there shal be no remembrance⁴.

Yea while they liue too they inioy them not without sorow, trouble, and leare. For of what things they take pleasure, of the same they receiue sorow many times. And I desire thee for they which byond reason follow yaine delights, euen reason woulde that they should not haue them without paine, and griefe⁵. And their pleasures too are but verie short, and deceitful, and dishonest, and filthie; But this they perceiue not, they are so dronken and blinde: but like beastes, for a little pleasure in this worlde, they cast their soules into euerlasting paines⁶.

Gen. 3. 10

Job. 19

verse 1. 40

Luk. 12. 45

1 Thes. 5. 3

Psal. 37. 20

Luk. 12. 45

Psal. 37. 20

Psal. 49. 12

Psal. 49. 12

1. 1. 12

Where-

The third booke.

Wherefore my sonne, follow not

thee, 18, 30 thou the lustes, but renounce thine

Galath. 5. 11 owne wil. Delight thy selfe in the

verse 16. &c Lord, and hee will giue thee thine

Luke. 9. harts desire.

For know this for a truth, if thou

Psal. 37. 4 wouldest truely reioyce, and rest

Iste. 9. 23 much comfort at mine handes, thou

4 must vtterlie despise all worldlie

things, and contemne those vaine

lights. Fortherin true felicitie and

ample reward of comfort doeth con

sist. And the more thou withdrawest

thy selfe from worldlie pleasure, the

Psal. 94. 29 sweeter consolation shalt thou finde

Cor. 1. 3 in me. But as I said before, thou shalt

4 not attaine therunto without sorrow

and labor. For there is against thee olde

Roman. 8. some, but that wil be foiled by a bet

ter enemye, the flesh, but that wil be

17 bridled by the heate of the spirit.

the olde serpent Sarah, but he

both at thy prayer wil sic,

12 & by godly exercise

19 and by godly exercise

and by godly exercise

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of the Imitation of Christ.

Chap. 14.

Of obedience to our betters, after the
example of Christ.

LORD.

Onne, hee that with-

draweth himselfe from

obedience, driueth him

selfe out of Gods fauour

and hee that seeketh

private, forgetteth publike things.

He which gladly and voluntarily

obeyeth not his betters, sheweth

plainelie thereby, that hee hath not

yet brought his flesh in subiection, but

that it wincheth backward, and mur-

mureth many times.

Wherefore learne with al speed to

submit thy selfe to thy superiours, if

thou desire to tame thy flesh.

For the outward enemy is the more easi-

lie ouercom, if the inner man be sure

and strong.

Thou hast none so ill, and trouble-

some an enemy to thy soule, as thy

selfe, if thou be without the spirit.

For thou must vnfainedlie contemne

thy selfe, if thou wilt be maister ouer

bloud and flesh. But forsomuche as

thou louest thy selfe as yet immoderately,

I. i.

rately,

Deut. 10, 1

Deut. 31, 18

19. &c

Ephes. 5, 6

Colos. 3, 22

Timos. 3, 2

1. Pet. 3, 13

1. Pet. 3, 17

Mat. 23, 23

Luk. 22, 46

Gal. 5, 16

The third booke

^b Luke, 9

vers 2, 3, & c

¹ Eccle, 10, 12

² 1 Pet. 2, 13

¹ Colof. 1, 16

¹ John, 1, 1, 2

³

¹ Mat. 20,

verse, 28

¹ Philippi. 2, 6

7, 8

¹ Mat. 11, 29

¹ Eccle. 10, 13

¹ Genes. 3, 19

² Genes. 2, 17

¹ Colof. 1, 16

¹ Eph. 5, 21

² 1 Petes. 1, 3

¹ 1 Petes. 1, 6

¹ 1 Petes. 1, 10

¹ 1 Petes. 1, 13

¹ 1 Petes. 1, 16

¹ 1 Petes. 1, 19

¹ 1 Petes. 1, 22

¹ 1 Petes. 1, 25

¹ 1 Petes. 1, 28

¹ 1 Petes. 1, 31

¹ 1 Petes. 1, 34

¹ 1 Petes. 1, 37

¹ 1 Petes. 1, 40

¹ 1 Petes. 1, 43

¹ 1 Petes. 1, 46

¹ 1 Petes. 1, 49

¹ 1 Petes. 1, 52

¹ 1 Petes. 1, 55

¹ 1 Petes. 1, 58

¹ 1 Petes. 1, 61

¹ 1 Petes. 1, 64

¹ 1 Petes. 1, 67

¹ 1 Petes. 1, 70

ately, thou abhorrest to commit thy selfe wholly to the will of another^k.

Bue, O earth & ashesⁱ, what gre^t thing doest thou, if for the Lordes sake thou obey man^k, when I the almighty and most hie, who of nothing created al thingsⁱ, submitted my selfe humbly to a man for thy sake, & was most vile and contemptible^m, that thou by mine humility mightest overcome that pride of thineⁿ?

Learne to obey, O dust; learne to bring downe thy selfe, O earth, and flime^r, and to throw downe thy selfe vnder al mens feet. Learne I saie, to breake thy will, & humblie to submit thy selfe to al^r. Waxe hot against thy selfe, and suffer not pride to haue place within thee: but shew thy selfe to lowlie & simple that all may tread thee vnder feet like myre in the streets^r.

What hast thou, O vaine man, to complaine? How canst thou, O wicked wretch, speake againe to them which dispraise thee, seeing so oftentimes by offending God, thou hast deserued the paines of hell^s. But graciously haue spared thee: making no small account of thy soule, that thou perceiuing this my loue to thee

would

of the Imitation of Christ.

wards, mightest alwaies shoue thy
selfe thankfull for my benefits^u, and
euermore being giuen to true obedi-
ence, and modestie^x, take it patiently
when thou art contemned^y.

P^s. 116, 12

17

1 Pet. 1, 17

1 Peter. 2,

verse 20, &c

Chap. 16.

That we are to consider the secret iudge-
ments of God, least we waxe proud
in his gifts.

SERVANT.

O Lord, when thou thun-
derest forth thy iudge-
ments against mee, thou
makest al my members to
shake and quake for feare, & terrifiest
my mind aboue measure^a.

Iob. 4, 17

18, 19

Psalme 6, 1

Psalme 38, 1

Iob. 1, 1

Iob. 4, 1

Iob. 4, 1

Iob. 4, 1

Esa. 1, 1

Eccle. 10, 1

Matth. 1, 1

verse 20, &c

Matth. 23

verse 3, &c

Astonished I consider that the ve-
rie heauens are not cleane in thy
sight^b. And thou foundest follie in
thine Angels, and therefore did-
dest not spare them, what shall be-
come of me^c? If the very starres did
fall from heauen^d, what shall I that
am but ashes and duste^e hope for?
They whose works seemed commen-
dable, haue viterlie beene confoun-
ded^f; and such as were fed with the
bread of Angels, I haue scene to bee

The third booke

delighted with the huskes that swine
 1 Luk 15, 16 eate^r.

So that there is none holinesse, if
 thou, Lord, draw back thine hand; no
 1 I. corin. 1, 7 wisdom helpeth, if thou gouerne
 verse 17, & c assist not; no chastity is sure, if thou
 defend not, and no custodie can keep
 1 Psal. 127, 1 safe, if thou watch notⁱ.

For being forsaken, alas, we drown
 1 Matt. 5, 25 and perish^k; but if thou care for vs,
 Luke 8, 24 we liue and prosper. We are of our
 selues fraile, but strong through thee,
 & of our selues neither hot nor cold,
 but zealous through thee^l.

1 Luk. 17, 5 Doubtles it is my part to conceiue
 most humbly and basely of my selfe;
 and though I seeme to haue some
 goodnesse, yet must I not weigh the
 same^m. I saie, it is my part to submit
 my selfe to those bottomlesse iudge-
 ments of thineⁿ, seeing I find my self
 to be no better than nothing of no-
 thing.

30 O weight without measure; O sea
 32 vnpassable, °, where I finde my selfe
 • Psal. 36, 6 to be nothing but altogether nothing
 Where is then the couert of glory?
 Where is the vaine conceipt of glori-
 1 Psal. 9, 16 rie? All vaine glory is swallowed vp
 Psal. 119, 120 in the gulfe^p of thy iudgmentes ouer
 me.

of the Imitation of Christ.

me. What are all men in thy sight? Euen as claie in respect of the potter 9.

9 Ier. 18. 16

Can he waxe proud with yaine praises, whose mind is truly obedient to the Lord? No though al the world should extol him, seeing hee is in seruice to the truth, he will not be moued, with their commendations, whose trust is fixed vpon the Lorde. For euen they al, who vtter his praises, are nothing, and together with the sound of their words, shal vanish away. But the truth of the Lord endureth for euer.

I Iere. 9. 23
24Psa. 89. 48
Psal. 49. 10
Esay. 40. 8
Psalme. 117.

Chap. 17.

What words, and manner we should vse in desiring any thing at the hands of God.

LORD.

Sonne, in thy praiers thou must vse these wordes. Lord bee it euen so, if it please thee. Lord, if it bee for the aduancement of thy glorie, let it bee done in thy name, Lorde, if thou seest it good, and profitable for mee, grant that I may vse it to thine honor & praise: but if thou knowest it wil be hurt.

I Iam. 4. 15
A ctes. 18. 21
I. corin. 4. 19
Math. 6. 10
Mat. 26. 39

The third booke

hurtfull, & Lord remoue awaie this
 desire from me^b.

^b James. 4, 3

For euerie desire which seemeth
 right and good in the iudgement of
 man, is not of the holy spirit; and it
 is an hard matter to discerne rightlie
 whether a good or an euil spirit doth
 prouoke thee to couet this or that, or
 whether thine own spirit moue thee
 thereunto^c. Manie in the ende haue
 bin deceiued, who seemed to be stir-
 red vp by a good spirit.

^c 1 Cor. 3, 11

And therefore alwaies thou must
 wish for that, which thou wouldest
 haue in the feare of God, and with
 humbleness of minde^d: and commit
 the whole matter to the Lord, with a
 meere checke to thy selfe, saying on
 this wise:

^d Psal. 19, 7

Psal. 111, 5

Pro. 1, 28, 29

Lord, what is better for mee, thou
 knowest, doo thou whether of both
 thou wilt thy selfe^e. Giue mee what
 thou wilt, as much as thou wilt, and
 when thou wilt thy selfe. Deale with
 me as thou thinkest good, and as it
 shall please thee, and be most for thy
 glory. Place me there where thou
 wilt thy selfe, and in all things vse me
 at thy pleasure. I am in thine hand^f,
 turne me, loose me euery way. Be-
 hold, I thy seruant & am prepared to
 all

^e Matth. 8, 2

Mark 14, 36

^f Psal. 31, 5

Psal. 116, 16

Luke. 1, 38

of the Imitation of Christ.

all things: because my desire is to (and would to God I could rightlie, and perfectly) serue thee, not my selfe.

^bRom. 14, 7
Philip. 1, 10

Chap. 18.

A prayer for grace so do the will
of God

SERVANT.



Most bountiful Saviour, extend thy fauour towards me, let it bee with me, and labor with me, and continue with me vntil the end.

^aPsal 86, 3

Giue me grace to wish, and couet those things, as may be gratefull to thee, and acceptable in thy sight.

^bPhil. 2, 1

Let thy wil be my wil, and let mine alwaies follow thine, and agree therewith.

^cPhil. 2, 13

Grant that I may like and mislike that which thou doest, and neuer like or mislike any thing, but that which thou doest either like or mislike.

^aMatt. 6, 10

^bMatt. 26, 39

^cMark, 14, 36

^dIoh. 4, 34

^eIohn. 8, 30

^fIohn 8, 38

Assist me to crucifie my selfe to all worldlie things; and for thy sake to couet in this world to be contemned and vknown.

^aGalar. 4, 14

^bRoman. 8, 36

^cverse 37, 38

^dPhilip. 3, 8

And aboue all things graue that

Contentment this world, but
desire heauen.

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Chap. 19

The third booke

Phil. 4, 6

John. 14

verse 27

John. 16, 33

Psalme, 3, 5

Psalme. 4, 8

may rest, & haue peace in thee: thou
art the true peace, thou alone art the
quietnes of mind: Without thee all
things are hard, and troblesome. In
this peace, y is, in thee alone, which
art the chiefest, and everlasting fel-
icitie, I will sleepe, and take my rest,
Amen.

Chap. 19.

That the true comfort is to be sought
for, in God alone.

SERVANT.



Whatsoeuer pleasure
I can wish, or Imagine, I
looke not for it in this
life, but in the world to
come.

Rem. 8, 18

32

Corin. 1, 9

Heb. 13, 14

Ioh. 16, 30

22

Cori. 7, 31

John. 3, 17

1. cor. 1, 3

1. cor. 1, 3

1. cor. 7, 6

James. 4, 6

Gal. 3, 14

If I alone had all the pleasures that
mought bee, and enioied all the de-
lights in the world, certaine it is they
would not long endure.

And therefore thou canst not ful-
lie be delighted, and refreshed tho-
roughlie (O my soule) but in the
Lord, who comforteth the afflicted,
and assisteth the meeke.

Hope a little while, O my soule,
hope for the promise of GOD, and
thou shalt attaine to plentie of all
good

good thinges in heauen. But if thou
immeasurably desire temporall thinges,
make an account of it, thou shalt for-
go eternal s.

Vse this world^h, but desire hea-
uenⁱ.

No temporall thing can satisfie
thee^k; for thou art not created to in-
ioy the same.

Haddest thou al creatures in thine
owne possession: yet wert thou not
blessed. But thy felicity consisteth in
God the creator of all^l. Which is
such, not as is scene and commended
of the foolish fauorers of this present
world, but as the good, and faithfull
disciples of Christ hope for, and they
sometime foretaste who are spiritual
and pure in hart^m, whose conuersati-
on is in heauenⁿ. Vaine, and short is
al worldly consolation: but true and
blessed is the spiritual^o, which the
truth doth minister,

The godlie man carieth alwaies
about his comforter, even Iesus^p,
whom on this wise he speaketh vnto.

O Lord Iesu, be with me in all pla-
ces, and at all times. Let this be my
comfort to lacke al worldly comfort.
willinglie^q; or if at any time I lacke
thy consolation, let thy wil, and doe

1 Luke. 16.

verse 25

1. Iohn. 3. 15

16

17

1. Corin. 7

verse 31

1 Colo. 3. 1. 2

1 Eccle. 1. 2

1 Eccle. 1. 2

1 Psal. 36. 7

8

Psalme 4

verse 1. 2

1. 2

1. 2

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1. 2

The third booke

1. Pet. 1. 7 trial of mee. bee in steed of chiefest
 1. Psal. 23. 4 comfort. For thou wilt not alwaies
 chide, neither keepe thine anger for
 1. Psal. 103. 9 euer.

Chap. 20.

That al our cares must bee
 cast vpon God.

LORD.

Ysonne let me deale
 as I will with thee. I do
 know what is for thy pro
 fit. Thou conceivest as a
 man, & in many things
 doest so thinke, as thy fleshlie mind
 doth counsel thee.

SERVANT. Truth Lord. Thou
 hast more care of me, than I can haue
 of my selfe. For he standeth totter
 ringlie, whoe trusteth not wholie in
 thee.

O Lord, so that my wil may bee
 right and grounded on thee, deale
 with mee euen as thou wilt. For it
 cannot be but good whatloeuer thou
 shalt determine of me.

Wherefore whether thou wilt that
 I be in darknes, I praise it, or in the
 light, I praise it, whether in prosperi
 tie, I praise it, or in aduersitie, I praise
 thee.

1. Ro. 12. 12

1. corinth. 6

verse. 4. &c

of the Imitation of Christ.

that also.

8 Psal. 34. 1

LORD. Sonne thou muste bee so minded, if thou deale with mee; and be as willing to suffer^h, as to reioice; and to be poore and needieⁱ, as rich and wealthie.

^h James 1, 2

Iohn, 15, 9

Iohn, 16, 2

ⁱ Matt 19, 27

Luke 9, 23

^k Philip 4, 4

SERVANT. Lord, I will gladlie suffer for thy sake whatsoeuer thou shalt send: yea I wil take in good part at thine hands euill as well as good, sower as sweete, sorrow as ioy^k, and for al things yeeld thanks^l.

Colo. 1, 11.

^l 1 Thes. 5, 18

Defend me, o Lord, from sinne, and I wil feare neither death nor the diuel, & so thou forsake me not vtterly, neither blot mee out of the booke of life, no misery shal dismay me^m.

^m Psal. 91.

verse 5. &c.

Chap. 21.

That the troubles of this life are patientlie to be suffered after the example of our Saviour Christ.

LORD.

MY sonne, for thy saluation I came down from heauen^a, and tooke thy myseries vpon mee not of necessitie^b, but voluntarilie, to teach thee to bee patient,

^a Ioh. 1, 1

Iohn, 6, 38

38, &c.

Philip 2,

^b Eccl. 1, 2

The third booke

1 Peter. 2, verse 21, &c
 • Blay, 55, verse. 2, &c
 Luke. 9, 32
 • Luke, 2, 7
 Matth. 4, 2
 Luke 9, 58
 • Iohn, 7, 12
 • Mat. 23, 24
 Iohn. 8, 48
 • Eſay 5, verse 1, &c
 Matth. 21, 1
 verse 33, &c
 • Luk. 11, 14
 15
 • Iohn, 7, 28
 30
 • Ioh. 17, 4
 Philip, 2, 8
 • 1, Peter. 2, verse 21 &c
 • Mat. 11, 29
 30
 • Phil. 4, 3
 Hebr. 6, 11
 12
 Heb. 11, 32, 33 &c
 • 1 Cor. 3, verse 13, &c

tient, & to beare the miseries of this world gladly^c, not grudgingly.

For from the houre of my birth euen till my death on the crosse, there neuer wanted sorrowes, which I was to suffer^d. I bare the want of necessa-
 ric things^e, I heard much muttering against me^f; I put vp many taunter and reproches^g, for my benefits I re-
 ceived vnkindnes^h, for my miracles il wordsⁱ, for my ghostly counsell re-
 prehension^k.

SERVANT. O my Lord, seeing thou in this life hast shewed thy selfe patient (wherein especially thou fulfilledst the commandement of thine heauenlie father^l;) good reason is it that I a miserable and sinfull wretch doo shew my selfe patient according to thy wil, and while thou thinkest meet beare the burden of mortal life after thine ensample^m.

For although this present life seem burdensome, yet through thy fauour it is made the lighter, and may the more easilie be borne of weaklinges both by thine exampleⁿ, and of thy saints^o.

Yea much more comfortable is it now, than it was in the old law, when both the way was harde to finde^p, and

of the Imitation of Christ.

and few had a desire to seeke the celestial kingdome.

Then how much am I bounde to thee, which hast vouchsafed to shewe both to me & to al beleeuers a right and ready waie vnto thine euerslasting kingdome. For thy waie is our waie: and by holie patience we strue to come vnto thee, our Crowne: whom, vnlesse thou haddest gone afore, and schooled vs, who woulde care to followe, how many woulde abide not onelie behinde, but a great way off also, if they had not these thy noble examples before their eies?

And, hearing such commandmētes and signes, and yet are luke warme; what would we do if we had not such a light giuen vs to follow thee?

Chap. 22.

*Of long suffering, and who
is patient indeed.*

LORD.



What is that thou saiest my sonne? cease to complaine. Beholde how both I, and other saines have suffered; thou

^aRom. 9, 19

¹Cor. 10, 6

^aIohi 14, 6

^aIho, 14, 5

¹John 15, 18

^aIoh 16, 3

^aHeb. 12, 1

^bHebr. 12, 1

verse 32

Hebr. 12, 1

Hebr. 12, 4

thou haste not as yet resisted vnto
bloud^c. Little is it which thou suffer-
est being compared with them, who
haue suffered so much, so mightilie
bin tempted, so grieuously afflicted,
so many waies tried, and exercised^c.

He. 11, 34

35, 36

37

And therefore cal such into minde
as haue indured more troubles: so
shalt thou more easilie beare thine
owne. And if thine seeme not light,
looke whether impatience doe not
cause thee to thinke so. But be they
small, be they great indeuor thou to
beare them patientlie^c.

cor. 6, 4

1. 2, 3

For the more patience thou shew-
est, the more wisely thou doest; the
more fauor thou shalt get, the more
easilie thou shalt bear aduersitie, be-
ing both in minde, and custome not
slothfully prepared hereunto^t.

Roma. 5, 3

4

And say not, I neyther canne nor
may suffer this at his handes: for hee
hath iniured me greatly, and accu-
sed me of those things, which I neuer
thought of; if another had dealte so
with me, I could yet haue put vp such
things, as I see might reasonable bee
put vp. I say vse not these speeches,
for they are foolish cogitations, such
as neither weigh the worthinesse of
patience, nor the reward due for the
same^t.

of the Imitation of Christ.

same; but respect persons rather, & injuries receiued^h.

^g Iam. 1, 12

^h Mat. 5, 43

44, &c

He is not truly patient, that will beare but with whom hee list, and what he list. But he is patient indeed, that weigheth not whome molesteeth him, whether his better or his equal, or his inferior; whether he be good and godlye, or wicked and vngracious: and howsoever he be iniuri- ed, and whensoever he taketh it in good part, as sent from God, and puts it in his winnings. For the smallest thinge that is being suffered for Gods sake, shall haue a great rewardⁱ.

ⁱ Matt. 5, 12

Wherefore bee thou girded^k vnto the battel, if thou wilt haue the victorie. Vnlesse thou strue, thou shalt neuer obtaine the Crowne of patience^l. So that, if thou wilt not suffer thou refusest to bee crowned, but if thou desire to bee crowned, strue manfullie; and suffer patientlie the brunt of the battel^m. For neither quietnes without labor, nor victorie without fighting is obtainedⁿ.

^{roman. 8, 13}

^{Phillip. 1, 12}

13, &c

^k 1 phe 6, 12

^l 2 Tim. 2, 12

^m Psa. 7, 12

ⁿ Psa. 11, 1

^o 2 Tim. 2, 12

SERVANT. O my Lord, grant that through thine assistance I may doe that, which of my selfe me thinks I can not doo^o. Thou knowest that otherwise I can but suffer little, & en- dure^p by

^p 1 cor. 13, 4

The third booke

by a small puffe of aduersitie, am easie ouerthrowne.

Grant that al troubles for thy name sake may be welcome to me, and wished for: for to suffer, and to be afflicted for thee, is verie good for my soules health, Amen.

Psal. 119, 4
verse 67
71

Roman, 5,
verse 3, &c
Iames. 1, 2, 3

Chap. 23.

A confession of mans weakenes
and miserie.

SERVANT.



Will confesse my
sinnes, and wickednes
vnto thee, O Lord.

Oftentimes a small thing brings me downe and troubles me. Sometime I determine to play the stoute champion; and by and by with a light tentation I am ouerthrowne. Now and then of a small thing ariseth a greuous tentation, and when I thinke I am safe, vnwares manie times I receiue the foile.

Wherefore Lord behold mine humilitie & frailtie, which is wel known to thee. Haue mercy on me, and deliver me out of this mire.

This dooth vex me at the verie hart

heart, and confounds me in the presence, when I see how fraile I am, and weake to resist affectiōs: which albeit they drawe me not altogether to absent^e, yet they disquiet me greatlie by their sore assaults, and make mee wearie of my life, they fight so within me.

And hereby more evidently I perceiue mine owne infirmitie, in that I see wicked cogitations do more easilie inuade; than forsake me.

Oh that thou most mighty God of Israel, and loue of godlie soules^e, oh that thou wouldest behold my paine and grieffe^e, and prosper mine endeuors!

Strengthen me with courage from thine holy heauens; that the olde man, euen the miserable flesh, not plainelie as yet made subiect to the spirit^e, get not the vpper hand^e, whome as long as wee liue in this wretched world, we must resist^e. I call it wretched, because therein all things are ful of snares, and enemies^e. For tentations come vppon tentations; yea, while one conflict is a making, others come on the necke of them vnlooked for^e.

So the can this life be loued, which hath

Rom 7, 15

16, 17, 24

Heb. 4, 15

Psa. 3, 1

Roma, 8,

Rom. 6, 11

Gala. 3, 1

Iob, 14,

1 Peter, 5,

Iob. 7,

Many dispraise few
despise the world.

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Chap. 3

The third booke

hath so much gal therein, and is open
to so many troubles, and miseries? Or
can it be called a life, which causeth
Job, 5, 7 so many deaths, and plagues? And
Job, 10, 17 yet, notwithstanding all this, it is lo-
ved, and many seeke for pleasure in
the same.

The world is many times disprais-
ed, because it is deceitful, & vaine:
and yet it is hardly forsaken, the de-
sires of the flesh beare such a swaie.
For in very deepe some thinges pro-
uoke to loue, other to abhorre the
same. To loue it the lust of the flesh
& of the eyes with the pride of life
wil allure; to abhor it, the paines and
euerlasting miseries to come: maine
cause.

But, alas, vile pleasure subdueth
the minde addicted to the world: so
that to feed the senses, it thinketh it
a pastime, hauing neither scene, nor
tasted the sweetnes of the Lord, nor
the inner comfort of vertue.

But they, which vnderlie contemne
the worlde, and studie vnder holie
discipline to liue vnto God, they
both knowe the heauenlie comfort
promised vnto such as forsake them-
selues, and also perceiue howe la-
mentable the world doth erre, and
lies

lies in the wickednes.


2. Iohn. 5.
verse

Chap. 24.

That we must repose no confidence
in any creature, but in

God alone.

SERVANT.



My soule: trust in the
Lorde in al thinges, and
about all things, for hee
is the euerlasting rest of
the godly.

Psal. 16. 7

Psal. 32. 12

Giue me grace, O sweete Iesu; O
my GOD, to rest in thee about all
things in the world; about al health
and beauty, about al honor and glo-
rie, about all power and dignitie, a-
bout all knowledge and dexterity of
wit, about al cunning and riches, a-
bout all mirth and ioyfulness, about
all praise, all fame, all sweetnesse, all
pleasure, about all hope, al promise,
and all merit, about all desire, all
gifts, all rewardes which thou canst
giue; and pour out, about al ioy and
solitic which the mind can feelee, and
conceale; finally, about all Angels
and archangels, about al the host of
heaven, about all things visible and
inuisible, about all thinges which
thou

The third booke

Math. 10. thou art not^c, & my God.

verse, 37

38. 29

Math. 19. 27

28. 29

Rom. 8. 35

38. 29

1. Iohn. 2. 15

Psalm. 36

verse 5. &c.

Psalm. 42. 1

For thou, my God, thou art best of al; thou alone art almightie, thou alone art plentiful, thou art most sweete, and thou art most comfortable; thou art most faire, most louely, most noble, and most glorious^d.

In thee are, haue bin, and will bee euermore all good, and perfect things: and therefore both little is it, and lesse than thy selfe, whatsoever thou giuest me besides thy selfe or openest and promist of thy selfe not seene, neither perfectly attained.

For my minde will neuer bee quiet, nor content with that is present, vntill, hauing passed ouer all giftes and worldly things, it rest in thee^e.

Psalm. 116. 7

O Christ, my sweete spouse and sauior, & most faithful louer, lord of the whole world^f, & that I had the wings of true liberty, that I might flie vnto thee, and rest in thee^g.

1. Timo. 6

verse 13

Reuel. 1. 15

Psalm. 55. 6

O when shal I be mine owne man, and beholde howe sweete thou art, my Lorde, my God^h, when shall I winde my selfe wholie into thee in such sort, that for the intire good will I beare thee, I may not knowe

Psalm. 34. 8

words

my

my selfe, but thee alone after an incredible manner, knowne but vnto fewⁱ.

1 Psa. 17, 15

k Ro. 7, 24

Now oftentimes I sigh^k, and beare my wretchednes with griefe, because much evils rush vpon me in this vale of miseries, the which manie times trouble me, and grieue me, and ouershadow me, and hinder me, yea they distract and withdrawe, and so intangle me, that I can haue no free accesse vnto thee, nor enioy thy louing embracements in the presence of thy blessed saintsⁱ.

O my God, let my so manifolde sighes and sorrowes of mind, which I feelee in this world, moue thee.

1 Cor. 13, 2

O Iesus, the brightnes of eternall glorie, and comfort of the wandering soule, my mouth is with thee that can not speake, & in silenceⁿ doe I speake to thee.

= Psa. 30, 15

How long wil my Lorde defer his comming? Oh that he would come to me poore wretch, make me glad, and with stretched out arme deliuer me from al troubleⁿ.

= Psa. 40, 7

= Reu. 22, 20

19

Psal. 130.

Come Lord Iesus, come^b. For lacking thee, I am no daie, no houre in quiet, because thou art my ioy, without whom my table is empty.

I am a carniue, and I know not how
kept in prison, and kept downe with
fettlers^p, and so shal be, til thou com
fort me with y^e light of thy presence,
set me at liberty, & shew me a friend-
ly countenance^s.

Rom. 7, 23

24

Rom. 8, 2

Let others seeke in steade of thee
what they wil, nothing neither doth
nor shall please mee, but thou, my
GOD, my hope, and eternal saluati-
on^r.

Psal. 1, 3

Psal. 16, 2

2 sam. 22, 2

Luke 11, 9

10

Luk. 18, 1, 7

I wil neuer bee silent, I will neuer
cease to pray^r, vntill thou put awaie
al displeasure, & speake to me againe,
LORD. Lo, because thou callest for
me, I am come: thy teares, thy gro-
ning, thy humility, and hartie sorow
haue moued me so to doe.

Phil. 3, 7, 8

Luk. 10, 22

SERVANT. O my Lord, through
the desire I haue to enioy thee, I who
am ready to renounce all things for
thy sake^r, haue called thee. But thou
first diddest stir mee vp to seeke thee^r
; for which thing, O Lorde, I yeelde
thee humble thanks, whoe of thy
great goodnesse hast bestowed so sin-
gular a benefit vpon me.

Psal. 78, 8

Psal. 119, 5

Psal. 119, 19

Nowe what remaineth, but that I
humbly submit my selfe to thee^r, be-
ing alwaies mindful of my finnes, &
vilenesse^r.

For

of the Imitation of Christ.

For amongst all things either in hea-
 ven or earth, none is like to thee.

Thy works are exceedinglie good.
 O Lord, thy iudgements are true, &
 all thinges are guided by thy proui-
 dence.

Wherefore praised and magnified
 be thou, O wisedome of the father,
 and thou my 'soule^d, & mouth, with
 all creatures of the world^e, extol and
 glorifie him for euer.

Chap. 25.

Of the continual calling into mind

the infinite blessings, and be-

nefitcs of God.

SERVANT.



Horde open thou the
 cies of my ynderstan-
 ding^a, and teach mee
 to liue according vnto
 the rules of thy law.

Grant that I may knowe thy will,
 and with great reuerence and paine-
 fulnesse, call thy manifold benefites
 bestowed both vppon mee, and all
 men into minde, that so I may ren-

Ps. 35, 10

Ps. 71, 19

Ps. 89, 18

Ps. 84, 8

Gen. 1, 1

Ps. 1, 9, 1

Matth. 6,

verse 16, 20

1 cor. 1, 24

Coloss. 2, 3

Ps. 146, 1

Ps. 150, 6

Ps. 150, 6

verse 1, 2

Ps. 119, 10

Ps. 119, 10

Ps. 119, 10

Ps. 119, 10

Ps. 119, 10

Ps. 119, 10

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Ps. 119, 10

Ps. 119, 10

Ps. 119, 10

Ps. 119, 10

Ps. 119, 10

Ps. 119, 10

The third booke

der due praise vnto thee for the
Pfal. 136, 7 same.

Albeit, to say the truerh, I cannot
sufficiently commend thee for the
Ecel. 18, 4 least of al thy benefits, yea so vnable
Pfal. 40, 5 am I to extol thee duclie for them,
that when I consider thy liberalitie, I
am vtterlie dismaied at the greatnes
thereof.

For whatsoeuer wee haue, belong-
ing either to the bodie, or to the
soule, outwardly or inwardlie, natu-
rallie or otherwise, they are thy be-
Psal. 133, 3 nefits, and commend thy bounteous-
nes and liberality, of whom we haue
receiued al good things.

And although some haue mo than
others, yet al is thine, and without
thee euen the least thing, cannot bee
attained.

Now if any haue receiued greater
gifts, he cannot brag of his owne me-
rit, nor extol himselfe aboue others,
nor despise his inferiours. For by
1. Cor. 4, 6 much is a man greater, and better, by
7 how much he ascribeth lesse to him-
selfe, and is the modester in yeel-
ding thanks. And the more vile and
vnworthy a man iudgeth himselfe,
the more capeable is hee of greater
things.

Against

Againe, he that hath fewer gifts, ought not to take it heauilie, nor to enuie his better; but rather to cast his eyes vpon heauen, and highly to commend thy goodnesse, who giuest thy gifts so abundantlie, and so frankly without respect of persons.

From thee we haue al, and therefore in al things thou art to be glorified. What is meet for euery manne thou knowest, & why this man hath little, and he much, it is not for vs, but for thee to iudge, who knowest what is necessary for euery man.

Therefore my Lorde, and God; I count it for a great benefite, to haue but few things which seeme glorious, and praise worthy. In the opinion of man. And thus I thinke, that balence, and pouerty should bee so farre from disquieting the minde, and bringing downe a man, that they ought to bee occasions of great comfort and reioicing, in as much as thou, God, doest chouse the poore, humble, and despised in this worlde into the number of thy saints and seruants.

As witnes thine Apostles, whom thou madest princes through all the earth: who behaued themselves so modestlie, and shewed forth so litle

1st Iam, 4, 1

in a ready man

The third lesson is to

malice, and deceits, that notwithstanding they abstained from complaining, but also rejoiced to suffer rebuke for thy name; yea those things which we naturallie abhor, they did greedie embrace.

So that nothing should for comfort, and mince the hurt of him, which is with thee, and confesseth thy grieues, as the knowledge of thine benigne wil: wherewith hee ought to content himselfe, that he desireth greatly to be of small, as another doth to bee of great account; and take as yet in worth the lowest place, as the highest come, and to be despised and contemned as to be honoured; and exalted about all. For more should he desire to haue thy wil done, and thine honour aduanced, than any thing besides: yea more pleasure should he take therein, than in any thing else, which either he hath already, or may haue.

As witnesseth Aposles, whoe in manifold tribnes through all the earth as who beate the multitude of modelle and showed forth to his

Chap. 26.

Of the things in number foure, which

Lord,



Wil now teach thee
my son, the ready waie
vnto peace and free-
dome.

SERVANT. Do Lord,
as thou saiest, for that is it which I
desire.

LO R D. My sonne, doe the will of
another, rather than thine own wil:
alwaies desire hile before a great
deale: alwaies cover the lowest
place, and submit thy selfe to al:
alwaies pray, and with that thou maist
throughlie doo the wil of God, and
doubtlesse thou shalt enter into the
bounds of peace, and quietnes.

SERVANT. This thy short speech
Lorde containeth much perfection,
and though it bee brieft for wordes,
yet it is pithy for sense, and most ef-
fectual. And, did I saithullie obey
the same, sure I am, affections would
not beare such a swaie within mee, as
they doe: and I neuer am agreed,
and out of quiet, but when I swaie

Ioh. 1.

Iohn. 5.

Iohn. 6.

4 Act.

34. 14.

Luke 1.

Prover.

Ephes.

Mat. 6.

Rom.

Gal. 5.

The third booke.

from thy doctrine.

But thou, Lord, which art almighty, and alwaies doost desire the welfare of man^s, extende thy fauour towards mee, that both I may doe thy wil, and attaine saluation, Amen.

Chap. 27.

A prayer against euil thoughts or cogitations.

SERVANT.



Orde my God, forsake me not^a; O my God, assist me. For euil cogitations, and feares be in my minde, which disquiet mee, insomuch that I see not how to auoid, & breake them off without great hurt to my selfe.

Lord. I wil go before thee, and suppress the power of man^a: and hauing opened the prison doore^b, reueale my secrets, and mysteries vnto thee.

SERVANT. Doe so, Lorde, and with thy countenance^c banishe all wicked cogitations fro my mind. For this is my onelie hope and comfort in trouble, even to flie vnto thee^d, to depend

of the Imitation of Christ.

pend vpon thee, to call vpon thee ze-
lously, and patiently to expect thine
heauenly comfort.

• Psal. 17.

Chap. 28.

A prayer vnto almighty God, to haue
the eies of our vnderstan-

ding opened.

SERVANT.



Sweete Iesu, light-
ten me with the bright-
nesse of thine eternall
light, drive all darke-
nes, as it were, from the

mansion of my soule.

Suppress those wandring thoughts, Iohn. 12.
and breake in peeces those violent
tentations.

Fight thou couragiously for my
defence, and vanquish euill beasts; so
wit, the inticing desires of the flesh,
that by thy power I may get peace,
and sing out thy praises in the holie
court of my soule.

Rebuke the windes, and tem-
pests, command the sea to bee quiet,
bid the north wind not to rage, and
there wil be great calmenes. Send
thy light, & truth, which may light-
ten the earth: for I am rude earth,

• Mar. 8.
• Luke 8.

• Psal. 124.

The third booke.

good for nought, vnill thou enlight-
 rene me.

Power out thy fauour from aboue,
 replenish my soule with thine hea-
 uenly grace; & minister the water of
 godlines, wherwith y vppermost part
 of the earth being watred, may bring
 forth good, or the best fruit rather.

O Lord, lift vp my mind, which is
 pressed downe through the waight of
 sinnes, and stir vp the same wholly to
 the desire of celestial things, that ha-
 uing tasted the sweetnes of spirituall
 happines, it may greatly grieue mee
 euen to thinke of this world. Take
 me, or plucke me rather from al mo-
 mentaty pleasure of earthly thinges:
 for no creature can either quiet, or
 comfort my mind.

Joine me to thee by an vndissoluble
 hand of good wil. For thou alone dost
 suffice thy friende, and without thee
 al other things are vaine. Amen.

Chap. 20.

That we ought not curiously to enquire
 how other men do liue.

L O R D.

MY sonne, bee not curious
 neither haue thou vaine co-
 gitations in thy mind. What

chap 39
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chap 39

of the Imitation of Christ.

Is this of that vnto thee? Follow thou
me. For thou needest not care what
manner of folkes others are, either
what they do or speake.

Thou art not appointed to pleade
for other men; but thou must answer
for thy selfe. Why then meddest
thou with that which nothing tou-
cheth thee?

It is I which knowe al, and see all
whatsoeuer is done vnder the vantage
of heauē: yea, I know how it goeth
with euery man, what he thinketh,
what he would, and whither his coun-
sell tends.

And therefore commit all things to
me: be thou quiet, and let trouble some
people alone in their doings. For
they shal one day yeelde an account
of all their deeds, and saye, how nei-
ther can they mocke me.

Woe thou neither the shadow of
a great name, nor the familiarity of
manly, nor the private good will of
man. For these things do but distract
thou mind, and drawe it away, and repla-
nish it with blacke clouds of dark-
nes.

Woe dost thou diligently attend
my coming, and meditate much
of thy mind to let me see thee.

Ioh 21, 22

Math, 7, 1
2, 86

Math, 23,
verse 30
21, 86

1. Pet. 4, 1
Galath, 6, 1
Rom, 13, 1
Math, 23,
verse 30

Psalms,
Hebru,
Reuel, 3, 1

Roman,
verse 13
Eph, 6, 1

1. Cor, 13, 1
1. Tim, 4, 1
2. Tim, 2, 1

1. Pet, 1, 1
1. Pet, 2, 1
1. Pet, 3, 1

Outward prosperitie no argu-
ment of Gods fauor.

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chap. 30

The third booke

I gladlie speake, and reueale my se-
crets vnto thee.

Chap. 30

Where the true peace, and profiting of
the mind doth consist,

LORD.

MY sonne, thus haue I
saide, Peace I leaue with
you; my peace I giue vnto
you, not as the worlde giueth, giue I
vnto you.

All men desire peace: but all men
care not for those thinges which be-
long vnto the right peace.

My peace dealeth with such as are
modest, and meeke in heart. Thy
peace doth consist in long suffering,
which thou maiest enioy plentifully,
if thou wilt hearken to me, and folow
my sayings. Wherefore in all thinges
consider what thou doest, and what
thou speakest, & let this be thy chief-
est care, how thou maiest please me,
and besides mee take pleasure in no-
thing.

Of other mens sayings and doings
Iudge not: neither
draw thy selfe into another mans
charge.

of the Imitation of Christ.

Chap. 4.

That this life is neuer free from

tentation.

Lord.



Looke not in this

world to bee without troubles my sonne, but while thou liuest, thou shalt stande in neede of spiritual armor. Thou liuest among enemies on the right hande, and on the lefte thou art assaulted. And therefore except thou take the shield of faith, and the sworde of the spirit, which is the worde of God, thou canst not long be without some grievous wound.

Furthermore, vntill thou fasten thy minde vpon me with a pure affection, to suffer al things for my sake, thou canst neither sustaine the heat of persecution, nor obtaine y crown of eternall life. Wherefore thou must overpasse al things like a man, and shewe a courage howe soeuer things fall out. For to him which overcometh is Manna giuen, but for him who sleepe th is my sery prepared.

Now if thou seeke rest in this life,

1.5.

how

The third booke

I gladlie speake, and reueale my se-
crets vnto thee.

Chap. 30

Where the true peace, and profiting of
the minde doth consist.

Loan.

MY sonne, thus haue I
saide, Peace I leaue with
you; my peace I giue vnto
you, not as the worlde giueth, giue I
vnto you.

All men desire peace: but all men
care not for those thinges which be-
long vnto the right peace.

My peace dealeth with such as are
modest, and meeke in heart. Thy
peace doth consist in long suffering,
which thou maiest enioy plentifully,
if thou wilt hearken to me, and folow
my sayings. Wherefore in al thinges
consider what thou doest, and what
thou speakest, & let this be thy chief
care, how thou maist please mee,
and besides mee take pleasure in no-
thinges.

Of other mens sayings and doings
indifferent be: neither let
thy selfe be charged into another mans
charge.



charge¹: so shalt thou either lile, or ^{1st Thes. 5.}
very seldome be troubled. ^{verse 11}

For thou shalt not be void of a ^{2nd Ioh. 16. 33}
trouble living in this world¹, to feel
no vexation either in mind or bodie,
peculiar to the saintes in Heaven
which enjoy euerlasting rest. ^{1st Ioh. 16. 33}

So then thinke not that thou hast
found true peace, if thou feele no ad-
uersitie^m; or that all is well, if thou
haue none enimie, or that thou arte
in good state, if thou enjoy prosperity
^{Reuel. 1. 2, 4}
neither deeme that thou art some-
what, or highlie in my fauor, though
thou remainest where great exercise
of religion is: yea, or tastest the sweet-
nes of the same^o. For by these things
a true louer of godlinesse is not kno-
wen, neyther doeth the profiting
and perfection of a manne consist in
these things. ^{1st Cor. 4}

Wherein then? Namelie in sub-
mitting thy selfe wholly to the will of
God: and in seeking thy selfe in no-
thing^r, be it little or much, neyther
now nor hereafter, but alwaies both
in wealth and woe keeping one man-
ner countenance with thankesgiuing
waieing euery thinge in equal bal-
lance. ^{Phil. 4. 1}

Finally, if thou shewe thy selfe so
k. 5. vali-

men hater face

The third booke

valiantly, and constant in faith, when inwardly consolation is withdrawn, thou canst adresse thy selfe to suffer great things, and yet for all that refrain from praising thy selfe vaine for thine holinesse & zeale. Doubtles thou shalt finde the right and ready way vnto peace, yea and one day behold my countenance againe with mirth, and ioy.

And if thou once come vnto such a passe, that thou canst fully and perfectly contemne thy selfe, knowe of a trueth, that thou shalt enioie as much peace and quietnes, as possible may come vnto a mortal man.

Chap. 31.

*In praise of a quiet and free minde,
with an humble petition for the
attaining of the same.*

SERYANT.

Doubtlesse, it is the part of a perfect minde, to neuer to loose the minde from the studie of heauenly things, but to passe over the manifold cares of this world euen without care, not like a sluggard, but through the

of the Imitation of Christ.

the excellencie of a free minde, clea-
uing to no worldly thing with an im-
moderate desire^a.

O most gracious & merciful God,
keepe mee, I beseech thee, from the
cares of this world^b, that I bee neuer
too much intangled by reason of the
manifold thinges; which this bodie
needeth; nor taken with the vaine
delight of that which hurts the soule;
nor finally broken and ouerthrowne
with sorrowes.

I say, not from those thinges which
the vaine world doeth greedily hunt
after^c; but from those miseries, which
suppresse the mind of thy seruant by
a common and penal curse of morta-
lity, and so withdraw mee that I can-
not enter when I would into the free
dome of the spirit^d.

O my God, which art sweetnes vna-
speakeable, make all fleshlye ioye,
which withdraweth mee from the
loue of eternall thinges, and intireth
with the beholding of, I cannot tell
what present, and pleasant goodnes,
make this ioye to bee greuous and o-
dious vnto me^e.

Let not flesh and bloud, O my god,
let not fleshe and bloud overcome
me^f, let not the worlde and the vaine
glory

^aPhil. 3,
Coloss. 3.

^b1 Iohn. 2,
^bMath. 6,
26, &
1 corin. 7, 31

^c1 Ioh. 2, 16

^dRom. 7

^eGala. 5,
Philip. 3,
^f1 Ioh. 2

The third Booke

glory thereof deceiue me^s; let not
satan by his subtiltie supplant me^s.

Giue me strength to resist^s, pati-
ence to indure^k, constancie to perse-
uere vnto the end^l.

Grant me for the comforts of this
worlde the moste comfortable oint-
ment^m of thine holic spirite, and for
the lust of the flesh powre on me the
loue of thy nameⁿ. The very meate
and drinke, and apparel, with other
things necessary for the nourishment
of the body, are euen burdensome to
a feruent spirit^o. Giue grace that I
may vse these things moderately, and
neuer bee snarled with an ouer great
desire of them^p.

All things are not to bee reiected,
for then nature would decay: againe
to couet superfluous and euery plea-
sant thing, thy sacred commande-
mentes doe forbid; for so the flesh
would insult ouer the spirit^q. Where-
fore betweene these things let
thine hand direct me, and
teach me to do nothing
out of measure,

Amen.

Thus

of the Imitation of Christ.

Chap. 33.

That selfe loue is the cause
of perdition.

LORD.



Y sonne, thou must
buie the whole, with
the whole, and keepe
backe nothing of thy
selfe. For knowe this,
selfe loue doeth more hurt thee
than any thinge besides: and accor-
ding to thy loue, euery thinge doeth
more or lesse cleaue vnto thee. So
that if thy loue be pure, simple and
godlie, thou shalt be quite from the
bondage of things.

Couet not that, which thou maiest
not haue: and haue not that which
may hinder thee, and deprive thee of
the liberty of mind.

It is maruellous that thou doest
not wholly commit thy selfe to mee
with al that thou hast or canst desire.
Why doest thou vainely consume
thy selfe with sorow? Why dost thou
wearie thy selfe with superfluous
cares? Shewe thy selfe obedient to
my will, and I wil see that none hurt
come vnto thee. But if, to attaine
profite

Mat. 19. 21

27

29

Luke 9. 24

24

Math. 7. 24

24

Math. 19. 21

27

Ioh. 3. 17

Exo. 16. 27

Roma. 7. 2

Gal. 3. 12

27

Psalm. 43. 1

1

Math. 23. 1

1

verse

1

Things not possessed, but
despised, good.

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Chap. 10

The third Booke

I ede to

profit, and to enioy thy desire, thou
apply thy selfe to seek things, and
minde to change thy soile, looke ne-
uer to bee at quiet, or free from care.
For in euery thing, thou shalt wishe
some thing, and in no place looke for
perfect peace.

Therefore enery thing doeth good,
but not euery thing which wee haue
gotten, and mightily heaped toge-
ther, but contemned, & cut from the
mind by the root^h: which I would
not should be vnderstode of monie,
and riches only, but also of the desire
of honor and vaine glory, all which
doe perish with the worldⁱ.

The place also doth smally defend,
if zeale of the spirit be lacking^k: nei-
ther can that outwarde peace long
continue^l, if it bee not grounded vp-
on a stayed mind, that is, vnlesse thou
depend vpon me, though thou change
thy soile, thou shalt not better thy
selfe. For when occasion doth arise,
and is receiued, thou shalt finde
not onely those things which
thou didst shun, but a
great deale more.

Chap.

chap. 3
thou
and
ke ne.
care
wishe
ke for

chap. 3

183

True wisdom

of the Imitation of Christ.

Chap. 33.

A prayer to obtaine the puritie of
mind of heauenlie
wisedome.

SERVANT.

Strengthen me, O God,
by the grace of thy holie
spirit, confirme the inner
man, that my minde may
utterly be voide of all vaine cares
and grieve, and I neuer drawn away
with the desire of any thinge, bee it
sile or pretious; but may count both
my selfe, and al other thinges, euen
corruptible. For as much as nothing
vnder the sunne continueth euer,
but they are al vaine, and vexations
of the spirit. He who thus thinketh,
is most singularly wise.
O Lorde, giue me heauenlie wise-
dome; which may teach me to
seeke, and finde thee aboute all, to
fauour of thee, and to loue thee,
aboute all, and to take other things as
they are in themselves, according to
the order of wisdome. Giue mee
grace both wiselie to auoide flatter-
ers, and patientlie to beare my
foes. For, neither to be moued with
euery

2 Eph. 3, 16

1. cor. 7, 32

6 Luk. 2, 22

4 Phil. 3, 1

6 Eccl. 1, 2

1, Iohn. 2, 17

1 Eccl. 2, 1

verse 11, 1

eccl. 2, 1

Wisd. 9, 1

James. 1, 1

8 Matt. 6, 1

1 Psal. 1, 1

1 Mat. 22, 1

Mark. 12, 1

1 Luk. 10, 1

1 1 cor. 7, 1

30, 1

10 Pro. 1, 1

Prover 1, 1

Pro. 19, 1

1. 1. Pet. 3, 1

1. 1. Pet. 3, 1

1. 1. Pet. 3, 1

1. 1. Pet. 3, 1

1. 1. Pet. 3, 1

1. 1. Pet. 3, 1

1. 1. Pet. 3, 1

1. 1. Pet. 3, 1

1. 1. Pet. 3, 1

The third booke

every blast of wordes, nor to listen
to the flattering Mermaid, is double
les a great part of wisdom, and the
readie waie to goe forwarde safelie in
our iourney begun,

Chap. 34.

Against all tongues.

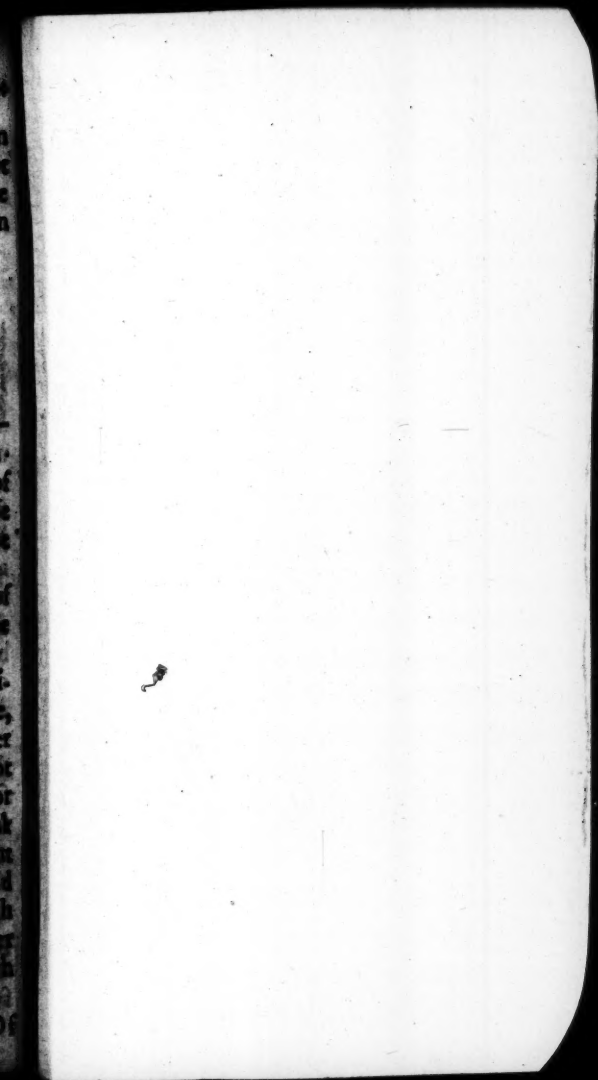
LORD,

Y sonne, take it not grie-
uouflye, though some con-
ceiue, and speake amisse of
thee, but thinke worse of thy selfe
then they do, and beleue that none
is more weake than thy selfe.

If thou tread the secret pathe of
vertue, thou wilt not greatly weighe
flying wordes.

It is no smal wisdom in aduersi-
tie to be silent, to turne vnto mee,
and not to be disturbed whatsoeuer
men doe thinke. Thy peace must not
depend vpon the speech of men: for
thou art one maner of man still, speak
they ill, or speake they wel of thee, but
in mee, in mee I saie, true glory, and
true peace dooth consist, the which
he shal mightilie enioy, who neither
desireth to please menne, nor feare
their displeasure.

Of





Of intemperate loue, and vaine
care, al vacuities of mind, and di-
tracting of the senses do arise.

Mal. 19. 28

Chap. 35.

How we ought to talke vpon God, and to

praise him in aduersities

SERVANT: on to him

Raised bee thy name
O Lord, for euermore,
whose will it is, that I
should bee tried with
this affliction: which

of my selfe cannot escape, but am to
flie vnto thee, requiring thine as-
sistance, and to turne it to the best.

Iam. 1. 2

psa. 71. 1

O Lord now am I in trouble, & my
mind is grievously vexed thorough
my present misery.

And therefore O most deare father,
what shall I say? I am intrapped on
euery side: deliuer mee from this
houre, wherein I doubles came, y
thou therby mightest purchase great
praise, both for bringing me so down
and deliivering me againe.

O Lord, I beseech thee deliuer me
from this euill, me poore and needie
soule, knowing not whither to turne
my selfe without thee.

psa. 121. 1

psa. 121. 1

In

Heb. 12, 1

Heb. 10, 36

Psal. 36, 11

Actes. 5, 41

Matt. 6, 10

Psal. 69, 5

Psal. 77, 1

2, 5

6, 80

The third booke

In like sort, O Lord, give mee patience nowe, helpe me, O my God, so wil I not feare, but neuer so grievously afflicted.

And now in these my troubles, what shal I saie? Euen thy will bee doone, Lord: & I haue deserued this affliction and punishment, and therefore must of necessity beate it (God grant that patiently I may doo so) til after these stormes faire weather comes againe.

I know right wel, thou canst by thy almightinesse either altogether remove awaie this temptation, or mitigate the rage thereof, that I faim not utterly, as often heretofore thou hast doone, of thy great mercy towards me, O my God. And the more troubles suppress me, the more sweetly shal I be refreshed with the helpe of thine almightie right hand.

Chap. 36

Of calling for Gods assistance, and hope to recover his fauor againe.

LORD.

Y sonne, I am that Lord
even the strengtheners of
men in the day of trouble,
vnto whom they shall make supplication

of the Imitation of Christ.

as often as it goes not wel with thee

But thou seekest not my heavenly comfort, because thou turnest not thy selfe with speed vnto prayer^d.

^b Psal. 50. 15

For, before thou makest any earnest prayer vnto mee, thou seekest

^c Psalm. 86. 1

much comfort ellewhere, and takest pleasure in outward things; which

doe thee smal good, vntill thou perswade thy selfe indeede, that I it is

who deliuer such out of trouble as put their confidence in mee^e, and that

without me no helpe is auailable^d, no counsell profitable^e, no physicke

^c Psal. 33. 8

durable^f.

^d Psal. 27. 14

^e Psal. 13. 3

^f Psal. 33. 8

But nowe, hauing taken courage vnto thee after stormes, waxe thou

^g Job. 5. 14

strong againe in the light of my mercy: For I am ready, saith the Lord^g,

^h Psal. 2. 34

ⁱ Luke 8. 43

not onelie to restore all thinges to their integritie, but also mightilie to

^j Reu. 2. 2

^k Reuel. 1. 1

^l Peter. 3. 1

^m Job. 9. 1

renue them^b.

Is there any thing to hard for meⁱ? Or am I like to them which keepe

ⁿ Job. 42. 2

^o 1 Kings. 19. 10

^p Psal. 138. 1

^q Time. 1. 1

^r Iust. 7. 1

not promise^k? Where is thy faith? Stand constancie, and perseuere^l.

Show thy selfe a patient and valiant man, and doubt thou not but in due

^s Psal. 37. 1

^t 1 Corin. 13. 1

^u verse

^v Psal. 138. 1

time thou shalt find comfort^m.

Waiteⁿ, waite I say for mee, and I will come and heale thee. It is tents

The third booke.

• Matt. 6, 25

26, & c

Prouer. 10,

verse 22

• Mar. 6, 34

tion that troubles thee, & vain feare which terrifies. What good doth care of future chances, but euen bring sorrow vpon sorrowe? The daie hath enough with his owne griefe. A vaine thing it is, and to no purpose, either to bee sad or to reioice for things to come, which perhaps will neuer come to passe.

• Mar. 14

verse 31

• Mar. 16, 8

• Mat. 4, 8, 9

• Luk. 4, 5, 6, 7

But man with such imaginations may be deceiued, albeit so easilie to be caried away with the reueration of the enemy, is an argument of a faint hart, and litle faith. He weicth not whether he illude & deceiue a man, with true thinges or with false; whether with the loue of present, or feare of things to come.

Wherefore neither bee thou troubled in mind, nor feare; trust onelie in mee, and repose confidence in my mercie.

• Psal. 27, 1

• Psal. 38, 7

• Psal. 34, 22

• Psal. 115, 11

• Psal. 119, 151

• Psal. 119, 155

• 2 corin. 10, 13

• 1 Iam. 1, 12

Manie times thou thinkest I am far off, when indeede I am at hand: and when thou supposest that all is gone, many times thy gaine come rolling in. So that all is not lost, though thou sustaine aduersity.

According to the sense of present miseries, thou must not iudge; neither when anie mischance happeneth

earth, be so moued and dismayed as though no hope of escape were lefte

Thinke not thou art vtterlie caste off, though for a time either I send affliction, or deny thy desired comfort; for thereby thou must enter into the kingdome of heauen. And assuredly it is better both for thee, and all the rest of my seruantes, to be stirred up with aduersitie, than to enioy all things at your hearts desire.

For I am so pruy to the secret cogitations of the hart, that I know it is greatlie for thine euellasting welfare, to be sometime left to thy selfe in troubles, least perchance being puffed up with prosperity, thou thinke thy selfe to bee that which thou art not.

I can take away that I gaue, and giue it againe when I thinke it good. If I gaue it, it was mine; if I tooke away, I tooke not thine, for as much as euery good giuing, and euery perfect gift is from me.

Wherefore when I send thee misery and aduersitie, neither doe thou fret, nor faint; for I, even I the same, will speedilie succour thee, and turne thy sorrow into ioy againe.

But

1 Cor. 10, 13

Act. 14, 22

Psal. 119,

verse 67

71

Luke. 9, 13

1 Peter. 1,

Deu. 12, 13

Mat. 25, 14

35, 26

28

1 Cor. 4, 7

1 Sam. 1, 17

1 Pet. 4, 19

Hebr. 12, 1

Heb. 10, 13

36

Deu. 31, 19

1 Samu. 2, 6

The third booke.

But in that I deale so with thee, I am righteous^a, and much to be commended. And if thou beest wise, and weiest this my doing prightly, thou wilt neuer so heavilye mourne for thine aduersity, but rather bee glad, and thanke me therefore^a: yea thou wilt confesse thy selfe that herein is speciallie thou shouldest reioice in that in punishing I do not spare thee.

As the father hath loued mee, so haue I loued you, saide I to my Disciples^a, whom I sent not vnto transitorie pleasures^a, but vnto great combats^a, not vnto honour^a, but vnto infamy^a; not vnto idlenes^a, but vnto painfulness^a, not vnto rest^a, but to bring forth much fruit with patience. My sonne, forget not these my words.

Chap. 37

That to finde God our creator, we should forsake all things.

SERVANT.



My Lorde, as yet I stande greatly in neede of thy fauor, that I may come to that passe, that neither man, nor any other

other creature may let mee, For as long as any thing detaines me back, I cannot freely take my flight vnto

Heaven. *Or that I had wings like a Dove, & that I might fly away and rest, I would freely have*

What is more quiet than the simple life? or what more at libertie, than be which desireth nothing in the world?

So that man must overpass all creatures, and bring himselfe vnto that forward, that cruised beside himselfe, he confesse that thus the creator of all things are nothing like vnto any creatures.

Vnto man be free from the love of every creature, he cannot quietly apply himselfe vnto heauenly things.

For therefore few there be which addict themselves to the studie of celestiall things, because fewe can withdrawe themselves wholie from the love of this world.

But to doe so, we have need of the speciall fauour of God, which will lift vp the mynd, and raise it about himselfe.

And

And vnles man be so lifted vpp by
spirite, and being deliuered from all
worldly thinges, conioined to God,
whatsoever he either knoweth, or
possesseth is to vely small purpose.

A long while shall he bee a foule
& grouel on the ground, which maketh
no account of any thing, besides
that one eternal, and infinite good
thing. Whatsoever is not God, is no-
thing, and to bee esteemed for no-
thing.

Doubtles great difference is there
betweene the wisdom of a man in-
spired from aboue, and the know-
ledge of worldelie wise men. And
much more excellent is that doctrine
which floweth from heauen, & is
celestiall fountaine, than that is pain-
fully fetcht from the brains of man.

Many there bee which studie hea-
uenlie things, but which doe those
things which belong thereto, not
many.

Another great let is, for that men
stand vpon signes, & sensible thinges,
& bestow smal diligence in the mor-
tification of themselves.

I marvel what the matter is, or
with what spirit wee are led, or what
cometh into our minds, which is
called

1 cor. 13, 1

2, 3

Math. 1, 3

verse 44

45

Ro. 8, 33

14, &c

Philip, 3, 8

Gala, 1, 11

12

1 cor. 1, 18

19, &c

2. Tim. 3,

verse 16

17

Mat. 15, 9

1 cor. 1, 20

Mat. 7, 23

Mat. 2, 23

23, &c

James, 1, 22

24, &c

Gala, 4, 9

10

Galath. 5, 1

Col. 3, 20

Col. 1, 3

Mat. 2, 14

of the Institution of Christ.

WALKER, Yvonne

called spirituall, that with such care
and studie we seeke after vnde=

standing things, and so seldome call
our wits together to thinke vpon the
matters of saluation; Yea, after a
little consideration we by & by burst
out againe, and wey not our deeds a=

ny more in the balance.

Where our affections bee^r, wee
mark not, and that al which we haue
is vnpure^r, wolament nor.

For euery man hath corrupted
his waies, which was the cause of
great a flood in the old world.

14 So that the affection within being vnpure, needs must the actions proceeding from the affections, which shewe the want of strength, be vnpure. For of a pure minde the fruit of a good life dooth proceed. Good oil.

Inquiry is made, how much a man
doth: but how zealously in war doth,
no consideration is had.

Whether he bee rich, or strong, or
saire, or stout; whether he can write
wel, or sing wel, or plough well, wee
enquire: but how poore in spirit he
is, how patient and meek, how
religious, and spiritual, many will not
tell.

Nature beareth the outward

The third booke

John. 7. 24 parts of man; Grace respecteth the
 John. 8. 15 inward; that commonlie is decei-
 James. 2. 5 lued; this hath her trust in G O D,
 John. 8. 16 that she may not erre.

Psalm. 7. 16, 7

Chap. 3. 8.

Thou must deny our felices and
 renounce vicerly al carnal
 desires.

L O R D.

Yson, thou canst not
 come vnto perfect free-
 dome, vntesse thou vi-
 cerly deny thy selfe.

As many as are coue-
 tous, as many as loue themselves,
 as many as lust, as are curious, bu-
 sic bodiles, desirous alwaies of plea-
 sure, not of Iesus Christ; attempting
 that which shal not abide, (for what
 soeuer is not of God, will come to
 naught,) are captiues and in bon-
 dage vnto Satan.

Take this for al. Forsake al, and
 finde al. Forsake thy desire, & finde
 rest. Meditate here of continually,
 and when thou hast fulfilled all, thou
 shalt vnderstand.

SERVANT. O my Lord, this can-

of the Imitation of Christ. are vile before man

not be done in a day, neither is it a play for children: but therein briefly the whole perfection of a godly man is comprehended.

LORD. Sonne, change not thy mind for al that, neither be thou dismayed at the naming of perfection: but so much the more stirre yppe thy selfe vnto higher things, and at the least in desire sigh after them.

Oh that thou wert come vnto that passe, that thou couldest not loue thy selfe, nor disobey mee, then woulde I like thee well, then shouldest thou leade thy life in joy and quiemes.

Thou hast as yet many things to be forsaken, the which vnles thou altogether yeeld vp to me, looke not to attaine the end of thy desire.

I counsel thee to bue of me golde tried by the fire, that thou maist be made rich, I meane celestial wisdom, which treadeth all abiect and vile things vnder feet.

Caste awaie the wisdom of this worlde, that is, cease to please, and flatter thy selfe after the fashion of the worlde.

I tel you, the most vile things must bee bought with pretious things, and such as are of greatest account

among

Phil. 3, 13

1 Ro. 12, 1, 2

Leui. 16, 3

Dent. 28, 1

Reue. 3, 18

1. cor. 1, 28

1. Ioh. 3, 19

Matth. 13

verse 44

45-46

1 Cor. 13. 14

Mat. 11. 29

Matt. 7. 21

33

Matt. 23. 3

1 Cor. 1. 10

verse 21

Mat. 13. 44

45-46

among men. For the true wisdom
of God, which doeth not arrogate
much to it selfe, nor desireth to be
greatlie accounted of in this world,
which many commend in wordes,
but differeth therefrom in deeds, see
meth but a vile, and base thing, and
therefore is not thought vpon well
nigh: and yet for all that it is the pre-
tious treasure, and the pearle hid-
den from manie.

Chap. 39.

*The mutability of mans heart, and
of thinking vpon God, in and
afore al thinges.*

LORD.



Y sonne, beleue not
the affectio which mo-
ueth thee at this time,
for speedily it wil chage

For so long as thou li-
uest, thou shalt bee subiect to mutas-
bilitie, euen perforce; and bee nowe
merry, now sad, now quiet, now trou-
bled, now zealous, now colde; now
earnest, nowe retchlesse; now graue,
and by and by light of behauior.

Notwithstanding, the wise man
rightlie

of the Imitation of Christ.

rightly instructed in the spirit, stand-
ing fast vpon these mutable things,
not regarding what hee feeleth in
himselſe, or on what ſide, the wind of
inſtabilitie doth blowe; but how hee
may bring his purpoſe to a right and
blessed end^b.

For ſo it alleth out, that one and
the ſame man, may abide vnmooued^c,
among ſo manifold euent, if the
ſingle eie of his mind be directed con-
tinually vpon me.

And the more pure the eie of his
mind is^d, the more conſtantlie doth
he abide in the miſt of ſtorms^e. But
many haue this ſight of theirs trou-
bled, ſo that eaſily they looke vpon e-
uery pleaſure obiected; and hardlie
can one be found without all blemiſh
of ſelſe loue.

So came the Iewes vnto Martha,
and Marie being at Bethania, not for
Ieſus ſake onlie, but that they might
ſee Lazarus^f.

Therefore the eie of the mind muſt
bee purged^g, that it may bee ſimple,
and right, and caſt vpon mee altoge-
ther, notwithstanding the mani-
folde diuerſitie of things

which come be-
tweene.

b Psal. 16, 8

c Psal. 112, 6
7, 8

d Matt. 6, 12

e Actes. 5, 42

f 1 cor. 13, 4

g 2 cor. 12, 14

h Ioh. 1, 2, 3

i Mat. 23, 12

The third booke

Chap. 40.

That is is a pleasure about all pleasures,
to loue God aboue all, and,
in all things.

SERVANT.



Ehold, my God, and
all things. What will I
more? what more hap-
py thing can I wish for?

O sauory and sweete
word; but to him which loueth the
word, not the world, nor the thinges
in the world.

John. 3, 15
16, 17

My God, and all things. To him
that vnderstandeth I haue said suffi-
cient; and to repeat the same often-
times, is a delight vnto him that lo-
ueth.

Rom. 8, 31
32, &c
Eph. 3, 20

For if thou be present, al thinges
bring ioy; if thou be absent, what can
make merrie?

Psal. 115, 8
136, &c

Thou makest the mind quiet; and
thou bringest much peace, and the
joy of heart.

Rom. 8, 33
Phil. 1, 21
Phi. 4, 21, &c
Eph. 5, 20

Through thee we thinke wel of al
thinges; and through thee in all
thinges wee praise thee. Without
thee nothing can like vs long; and
that

of the Imitation of Christ.

that euery thing may be gratefull & good, thou must blesse it with thy fauour, & season it with the sauce of thy wisdome.

What is not saoury to him, to whome thou art saourie? Againe, what can please him, to whome thou art not pleasant?

1 Psal. 34. 8

But the wise of this worlde, and such as sauer of the flesh, lacke thine heavenly wisdome: for in the flesh is death, and much vanitie in the world.

1 Rom. 7. 22

1 Cor. 1. 19

20. 31

1 Roma. 8. 5

1 Rom. 8. 6

1 Cor. 1. 20

But they are wise in deed, who follow thee in contemning the world, and in mortifying the flesh: because they are translated from vanity vnto veritie, and from the flesh to the spirit. These relish God: and these reuerse all thinges created vnto the laude and praise of the creator.

1 Roma. 9. 1

1 Psal. 145. 1

1 Psal. 145. 2

1 Rom. 8. 6

1 1 Ioh. 3. 13

1 1 Ioh. 3. 13

1 1 Ioh. 3. 13

1 1 Ioh. 3. 13

1 1 Ioh. 3. 13

1 1 Ioh. 3. 13

1 1 Ioh. 3. 13

1 1 Ioh. 3. 13

1 1 Ioh. 3. 13

1 1 Ioh. 3. 13

1 1 Ioh. 3. 13

1 1 Ioh. 3. 13

1 1 Ioh. 3. 13

1 1 Ioh. 3. 13

But ods there is, and great ods too betweene the sauer of the Creator, and of the creature, of eternitie, and of time, of light vnto light, and of light in lightened.

O light everlasting, which passest all lights that are made, shine vpon mee, and pierce, purge, comfort, and lighten with thy brightness euery all the inward partes of my

The third booke

Soule : reuine my spirit with all the powers thereof, that I may cleave vnto thee with a song of exceeding ioie.

Oh, when will that blessed houre come, alwaies to be wished, wherein thou wilt so fil me with thy presents that thou wilt be al in all to me, yntil when, my ioy doubles will not be perfect.

As yet the olde man in my great griefe, nor yet wholely crucified, nor yet dead, is within me. As yet the flesh lusteth against the spirit, it fighteth within mee, and disquiet the kingdome of the soule.

But thou who rulest the raging of the sea, and stillest the waues thereof when they doo arise, scatter the people that delight in warre, bring them downe by thy mightie power. Extend thy mightines, and make thy right hand so be known.

For in thee, o Lord, is mine whole trust, mine onlie refuge, is in thee.

O light enlising, which partest all light from darkness, shine in mine heart, and pierce out mine sin, and lighten with thy brightnes all the inward partes of my soule.

1. Cori. 15

verse, 28

Ioh. 16, 22

2. Cor. 5, 17

1. Tim. 2, 1

Roma, 9, 6

Phili. 1, 23

Gala. 6, 14

Colof. 3, 6

Gala. 5, 17

James. 4, 1

Psal. 89, 9

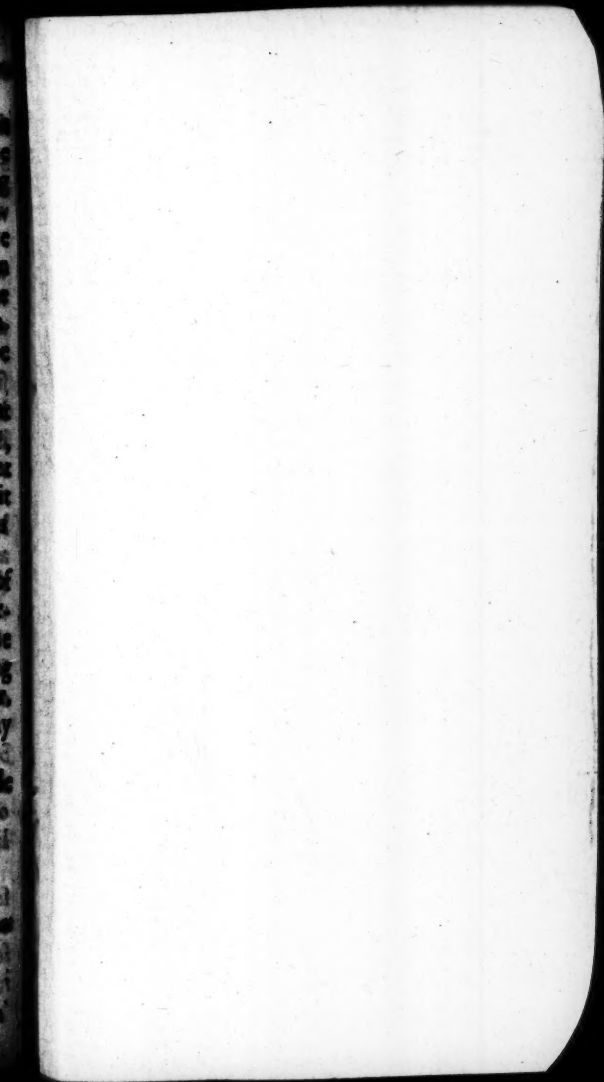
Mark. 8, 26

Luke. 8, 24

Psa. 68, 30

Psal. 11, 2

Psal. 56, 11





of the Imitation of Christ.

Chap. 4.

That this life is neuer free from

temptation.

LORD.



Take not in this

world to bee without

troubles my sonne, but

while thou liuest, thou

shalt stande in neede of

spiritual armor. Thou liuest among
enemies on the right hande, and on
the lefte thou art assaulted. And
therefore unless thou take the shield
of faith, and the sworde of the spirit
which is the worde of God, thou
canst not long be without some grie-
uous wound.

Furthermore, vntill thou fasten
thy minde vpon me with a pure affec-
tion, so suffer all things for my sake;
thou canst neither sustaine the heat
of persecution nor obtaine y^e crowne
of eternall life. Wherefore thou
must overpasse all things like a man,
and shewe a courage when so euer
things fall out. For so high shall he
der conuerth in Manna giue thee
for him who sleepeeth is my seruy pre-
pared.

Now if thou seeke rest in this life,

15.

how

The third booke

¹ Heb. 4, 11 howe wilt thou enter into eternall
² He. 10, 39 rest?

³ Ioh. 14, 27 Then prepare thy selfe, not to
⁴ Iohn. 16, 33 peace, but vnto patience^a, and seeke
⁵ 1 Thes. 5 for quietnes not on earth, but in hea-
 verse 23 uen^o, not among menne, or in the
⁶ 2 Thess. 3, 16 world, but in God alone^p.

⁷ 1 Rom. 8, 35 Thou oughtest to indure all things
⁸ 36, & c for Gods sake^q, euen labors, griefe,
⁹ 1 cor. 13, 7 tentations, afflictions, troubles, need,
¹⁰ 2 Cor. 6, 4 sicknes, iniuries, euil reports, repre-
¹¹ 5, & c hensions, oppression, intamie, corre-
¹² Philip. 4, 11 ction, contempt^r.

¹³ 1 Timo. 3, 3 For these things inuite, as it were,
¹⁴ 5 vnto vertue; these try the yong soul-
¹⁵ 1 Tim. 4, 7 dior of Iesus Christ^s; these bring to
¹⁶ 8 the crowne of blisse^t. To such a man
¹⁷ 1 Peter. 5, 4 I wil giue for his smal paines an eter-
¹⁸ 1 Matt. 5, 10 nal reward, and for temporall shame
¹⁹ 11 glory without end^v.

²⁰ 1 Hebr. 11, 3 Thinkest thou alwaies to haue
²¹ 17 prosperitie at thine owne desire?
²² 1 Cor. 4, 4 Look not for it. Mine old saints &
²³ 5 seruaunts coulde neuer haue it, but
²⁴ 1 Hebr. 11, 33 they were faine to suffer much trou-
²⁵ 33, & c ble^x, manifold tentations^y, misera-
²⁶ 1 Mal. 14, 10 ble ends^z, which they endured pati-
²⁷ 1 Act. 7, 59 entlie^a, trusting rather vppon God,
²⁸ 60 than vpon man^b, and counting the
²⁹ 1 Iob. 11, 37 afflictions of this present time, not
³⁰ 1 Reu. 7, 13 worthy y^c glory which was to come^d.

Now

Now wouldest thou haue that out
of hand, which so many with teares,
and long troubles coulde hardlie at-
taine: Hope therefore in the Lord^d,
be strong & giue not ouer disloiallie,
but valiantlie imploy both thy bodie
and life for the glory of God^e. I will
in the end most bountifullie reward
thee^f, and in thy troubles assist thee^g.
d Psal. 27, 14
Psal. 31, 24
1 cor. 13, 16
Rom 8, 35
36, 36
Reuel. 2, 7
Marth. 5, 12
Psal. 50, 15
Psal. 91, 1, 2

Chap. 42

Against the vaine iudgements
of men.

L O R D.



Cast thy burden con-
stantly vpon the Lord^a
my sonne, and feare
not y iudgment of man^b,
so long as thy con-
science dooth not condemne thee^c.
d Psal. 55
1 Cor. 10, 12
2 Cor. 1, 5

It is expedient, and a blessed thing
to suffer on such wise^d; neither is it
harde for an humble minde^e, and
man that trusteth in the Lorde so to
doe^f.
d Mar. 5, 28
d Mar. 13, 12
1 cor. 10, 12

Many men say many thinges, and
therefore little regarde should be gi-
uen to them: and to please all, it is
impossible^g.
Philip. 2, 13
d Mar. 6, 24

And although Paule indenoured

to

Renounce thy selfe, &
receiue reward.

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Chap. 41

The third booke

h 2 cor. 4, 12 to please all men^h, and made himself
13, & c al things to all menⁱ, yet passed hee
1 1. cor. 9, 22 litle to be iudged of man^k.

h 1 Cori. 4, 3 Hee did as much as laye in him to
profit and salue others^l, but for all
1 1. cor. 9, 22 that he could not stajc the flaunde-
m 1 cor. 4, 13 rous tongues of the wicked^m, & there-
13 fore committed hee his whole cause
h 1 Cor. 4, 5 vnto the Lordⁿ, who knew all, and a-
gainst the slanderous and backbiting
speeches of the vngodly he defended
himselfe with patience and long suf-
fering^o.

h Colo. 1, 24 Notwithstanding somtime he an-
1 corin. 4, 12 swered againe^p, least the weakelings
h ere. 2, 20 through his silence should be offen-
21, & c ded.

h Ads. 25, 10 Why then fearest thou the sen-
11 tence of a mortal man, who being a-
h 1. cor. 15, 2 liue to daye, may bee dead to mor-
4, & c row 17

h col. 3, 2 Feare God, and thou wilt not feare
h philipi. 1, 12 man^q.

h 1. cor. 10, 11 What hurt doe any mens wordes
h psal. 37, 1 and iniuries to thee? Nay, himselfe
h psal. 36, 4 hee hurteth rather; and shall not e-
scape the iudgement of God, who so-
euer he be.

h Ro. 14, 10 Haue thou GOD alwaies before
h Cor 5, 10 thine eies, & contend not with quar-
relling words. And though now thou
be

of the Imitation of Christ: Iones the world.

bee without cause defamed; take it not greuously, neither by impatience diminish the reward; but rather cast the eyes of thy mind vpon me in heauen, who both can deliuer thee from all infamy, and many of men; and will reward euery one according to his workes.

1. Pet. 2, 19

Matt. 5, 12

Pla. 30, 17

Roma. 2, 13

Reuel. 22, 12

Chap. 43.

That we must wholly resigne ouer our selues vnto God, if we mind to attaine vnto the freedom of mind.

LORD.

Y Ioune, if thou forsake thy selfe; thou shalt find me.

Luk. 9, 23

See thou chalége nothing to thy selfe, nor haue nothing proper, & alwaies thou wilt gaine. For as soone as thou yeeldest vp thy selfe wholly without reuocation, thou shalt bee indued wth most excellent rewards.

Mat. 18, 13

Lu. 19, 27

Mat. 10, 28

SERVANT. Lord, how oft shall I yeeld vp, and wherein shall I forsake my selfe?

LORD. Alwaies, & euerie houre; both in small and great matters I ex-

cept

cept nothing : my desire is to haue
4 Ma. 13, 44 thee renounce all thinges^d. For how
45, 46 canst thou be mine, and I thine, vnles
e Mat 26, 39 both inwardlie and outwardlie thou
4² haue left, and lost thine owne wil^e?

And thus the sooner thou doest;
Luke. 22, 42 the better thou shalt speede : and the
John. 4, 34 more throughlie and sincerelie, the
March. 6, 10 more thou shalt please me and profit
f Mat. 24, 45 thy selfe^f.

Some there bee, which giue ouer
Math. 25, 11 themselves, but it is with some excep
12, &c tions^g. They doe not fullie depend
g Luk. 9, 39 on God, and therefore they studie
60 how to prouide for themselves.
61

Others at the first renounce them-
selves wholie; but afterwarde when
tribulation or persecution commeth
h, they fall away, and so doe no good
Mat. 23, 20 at all.
31

These men shal neuer aspire either
ynto the true liberty of the minde, or
to the most comfortable benefit of my
familiarityⁱ. vnlesse they wholie re-
i cor. 13, 13 nounce^k, and daile sacrifice them-
b Luke. 9, 33 selves^l, without which none cyther
c Rom. 12, 1 can, or shal enioy the fauour of God.
d Math. 16, I haue saide oftentimes, and now I
e vers. 1, 24 lay againe; For sake, yeelde vppe thy
f Mark. 8, 34 selfe^m, and thou shalte enioy the
g Luke. 19, 25 sounde quietnesse of mindeⁿ. Gue
h Mar. 11, 29 the
i Mark. 16, the
k vers. 24, &c the

of the Imitation of Christ.

the whole for the whole, call backe
nothing, keep backe nothing. Abide
vnsainedlie, and faithfullie in me, and
thou shalt haue me, the freedome of
mind, & deliuerance from darknes.
Wherefore let this be thy study
let this be thy prayer, wishe continu-
ally, that thou mayst euen nakedlye
follow naked Iesus, & dy to thy self,
to liue eternally with me. Then shall
both vaine imaginations, and vile
affections, and superfluous cogitati-
ons, depart away: then both immo-
derate feare shall vade, and intem-
perate loue consume away.

Luk. 18, 28
23, &c
P. Matth. 23
uerse 33, &c
Luk. 9, 23
Roma. 7, 5
1 Tim. 2, 15
Psalme 7, 1
Matt. 6, 23
1 Cor. 7, 31
1 Ioh. 4, 18
1 Ioh. 2, 7

Chap. 44.

Of the right use of outward things, and
that we should fly vnto God
when we are afflicted.

1. Cor. 7, 31
2. Cor. 5, 1

LORD.



Yf soune, thou must haue
a special care, that thy mind
be single and pure in eue-
ry place, in every action, in al thy
busnes: also, that all thinges serue
thee, and not thou them: also, that
thou be not a slave, and bondman to
thine owne actions; but a maister, a
ruler, a free man, an Hebrue transla-
red

Matt. 6, 23
1. Cor. 7, 31
Galat. 5, 22

And The third beaue

ted into the lotte and liberty of the
 sonnes of God^d, whose eies are tur-
 ned from worldlies, and cast vpon
 heauenly thinges^f, who looke vpon
 temporal thinges with the lesse; but
 with the right eie vpon eternall; who
 will not be brought vnder the power
 of any thing^z, but make all thinges to
 serue to good purpose, according to
 the order of almighty God the crea-
 tor^b, who hath doone nothing of all
 that he did in vaineⁱ.

Furthermore if in thy trouble thou
 wilt not sticke vnto outward thinges,
 nor with a carnall eye beholde the
 thinges that are seene and heard: but
 with Moses in all thine affaires enter
 by and by into the tabernacle of the
 Lorde^k, doubles thou shalt receiue
 answer sometime and returne in-
 structed in thinges both present, and
 to come.

For it was Moses woont in matters
 of controuersie, and difficult thinges,
 to go into the Tabernacle, and to bee
 freed from the wickednes of men the
 neede prayer^l, and the calling for good
 assistance. So oughtest thou to come
 into the private closet of thine hart
 and there most earnestly to cal vpon
 God.

Galat. 4. 3

Galat. 5. 7

Galat. 5. 7

Colos. 3. 1

1 Cor. 13. 1

1 Cor. 13. 1

1 John. 2. 1

1 Cor. 10. 33

Psa. 8. 6

Psa. 8. 6

Gene. 1. 3

Exo. 13. 9

Numb. 7. 89

Exo. 13. 9

Exo. 13. 9

Exo. 13. 9

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For we read^a that Ioshua, and the rest of the Israelites were therefore deceived of the Gibeonites, because they counselled not with the mouth of the Lorde, but gave light credit to their faire tale.

Chap. 45.

That man should not be too importunate in his matters.

LORD.

Sonne, cast thy burden upon me^a, and in due time I wil grant thy request.

Looke upon my commandements and thou shalt finde great profite thereby^b.

SERVANT. O my Lorde, I wil linglie referre mine whole cause to thee^c. For I find that al my cares do naught preuaile.

Oh that I were not so carefull of worldly things, but coulde even out of hand vnfainedly obey thee^d.

LORD. My sonne, many times a man desires a thing, which afterwards he mislikes when hee hath it once. Because the desires of one thing do not long endure, but force you

The third booke

you to couet after sundry and diuers.
Wherefore it is no smal thing for
man euē in smallest things to forsake
himselfe: and he that wil go forward
in deed, must vterly denie himselfe,
for he who so dooth, is most at liber-
tie, and safe.

Luk. 9, 33

Luk. 14, 26

33

Reue. 12, 9

10, &c

Ma. 13, 24

25, &c

Luke, 3, 3

4, &c

1 Tim. 6, 9

10

Per. 5, 8, 9

Matth. 29

Matth. 41

But the old serpent¹, an vtter eni-
my to good men², ceaseth at no time
from tempting³, but night and daie
laieth snares to entrap, & ouerthrow
the simple.

Wherefore watch and praie⁴, that
ye enter not into tentation.

Chap. 46.

That man hath nothing which good is of
himselfe, neither that he should
glorie of any thing.

SERVANT.



Orde, what is man
that thou art mindful of
him¹? and the sonne
of man, that thou visi-
test him. What hath he
deserued², that thou shouldest re-
gard him³?

Rom. 11, 6

Ephes. 1, 8

Psa. 144, 1

Ro. 9, 30

O Lord, I may not complaine, if
thou doo reiect me⁴: neither reason
with thee, if thou deny my requests.

But

But thus may I tralie both thinke
with my selfe, and saie, Lord, I am no-
thing, I haue no goodnes of my selfe
but naked came I out of my mothers
wombe, and naked shall I returne
thither.

If thou assist me not and inwardlie
instruct me, I faint utterly, & become
dissolute.

But thou, Lorde, alwaies art one,
and abdest the same for euermore,
thou art alwaies good, righteous,
and holie; for thou doest all things
well, righteously, purely, and with
wisdom.

But I, alas, am more prone to
come rather backward then forward;
I continue not euermore at one staie,
because I am subiect to alteration,
like the time.

Notwithstanding, if thou reach
forth thine helping hande, I shall
speedily be comforted, for thou
without mans aid canst assist, and so
strengthen me, that my countenance
no more shal alter & change diuersly
and my mind shal be fixed and waile
vpon thee alone.

Therefore did I knowe, while ex-
ther I couet the zeale of the spirit, or
am driven by some occasion to seeke
thee

2 Cor. 13, 5

2 Corin. 4, 7

Job, 1, 21

Psalm, 139, 14

1. Timo. 6, 7

Psalm, 139, 14

Psalm, 139, 14

Psalm, 139, 14

Psalm, 139, 14

Psalm, 139, 14

Psalm, 139, 14

Psalm, 139, 14

Psalm, 139, 14

Psalm, 139, 14

Job, 1, 21

Psalm, 139, 14

Psalm, 139, 14

The third booke.

blies (for there is none that can comfort me) how to content me the comfort of this world, doubles I should both hope wel of thy fauour, & lonke with selfulnes sometime for the gift of thy consolation. Finally, if it fall out well with me at any time, it is of thy goodnes: I am but vanity in thy sight, of none account, mortall, and fraile.

Whereof then do I boast? Or why couet I to be had in admiration? Euen of nothing, but that is vanitie. Doubtles, a most pestilent and vaine thing ambiton is, it both draweth man away from the true glorie, and spoiles him vterlie of Gods eternal fauour.

For while man pleaserh himselfe, he displeaserh thee; while he seeketh the praise of men, hee leaserh the true vertues of the mind;

But the true glory & true reioicing is, for a man to glory not of himselfe, but of thee; and to reioice of thy name, not of his vertue, or any thing besides, but only for thy sake.

Wherefore praised bee thy name, not mine; extolled bee thy works, not mine: let thy holy name bee magnified, let me haue no praise at al.

I wil euermore glory in thy praise
Not my selfe I wil not, except it be of
mine infirmities.

Let the Iewes receiue honour one
of another, I will seeke that which
conimeth of God alone.

All the glorie, the credite, the effi-
mation of this world if it bee compa-
red with that euerlasting glorie of
thine, what is it but meere vanitie
and foolishnes.

Wherfore, O my truth, my mercy,
my God, O blessed Trinity, to thee be
praise, and honour, and glorie, and
power for euermore, Amen.

Chap. 47.

That the praise of this world is to
bee contemned.

LORD



E not thou troubled
my sonne, though thou
see others extolled, and
esteemed, and thy selfe
despised, and contem-
ned.

Call the eyes of thy mind vpon me,
and I warrant thee thou wilt brooke
thy contempt wel inough.

SERVANT. O Lord we are blind,
and

1 ps 103. 47

2 1 cor. 11. 30

3 1 cor. 12. 5

4 1 John. 5. 44

5 1 John. 1. 43

6 1 Ren 11. 23

7 1 Ren 11. 23

8 Eccle. 10. 7

9 1 ps 103. 47

10 1 Ren 11. 23

11 1 Ren 11. 23

12 1 Tim. 1. 1

13 1 Tim. 4. 10

14 Mat. 9. 30

The third booke

and alas, easilie seduced with vanity.

Gen. 6. 3. 1

If I looke well into my selfe, I am not hurt of any thing, so that I haue no cause to complaine of thee at all.

Dan. 9. 14

But for that I haue both many times and gricuously offended thee, all thy creatures doe rightlie arme themselves against me.

Gene. 3. 17

Therefore praise, and honour, and glory belongeth to thee, but to men shame and contempt.

Dan. 9. 7. 3

And except I frame my selfe patiently to beare the contempt and despight of all men, I shall neuer attaine either a quiet mind, the light of thy spirite, thine euermlasting societie.

Psa. 113. 3

Peter. 3. 21

Mat. 11. 29

1 Tim. 4. 11

Chap. 48.

That we must not rest or depend upon man.

Lord.

NY sonne, if thou for amitie and friendship sake, repose any confidence in man, neuer looke to be quiet, and at rest. But if thou betake thy selfe vnto the immortall and euermlasting truth, at the departure of thy friend, thine hart wil not be troubled.

Ioh. 14. 27

Iohn. 16. 33

Ps. 118. 3. 9

Ps. 146

verse 3. 4

Ps. 147. 2

of the imitation of Christ.

On me should thy loue be ground-
ed, and for my sake ought euerie
good man to be loued, and the more
secretly.

1 Pet. 3, 8

Without mee friendship cannot
last: neither is it true, and pure loue,
which I couple not together.

1 Peter, 4, 8

1 Thel. 3, 2

1 John 2, 17

18

So mortified shouldest thou be
from these affections, that as tou-
ching thy selfe, thou shouldest seeme
to be without all comfort.

1 Mat. 10, 35

1 cor. 7, 31

So much the higher is man to
God, as he is farther from the com-
fort of this worlde: and so much the
more high he doth hee ascend vpon
God, as the more deepe hee descen-
deth into, and despiseth himselfe.

1 Phil. 2, 5, 8

But he, who arrogates any good
thing to himselfe, letteth the fauour
of God from dwelling within him.
For the holy spirit doth alwaies seek
a meeke, and humble mind.

James, 4, 6

1 Pet. 3, 4

1 Thel. 3, 2

1 John 2, 17

1 John 2, 17

1 John 2, 17

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1 John 2, 17

1 John 2, 17

Couldst thou once bring thy selfe
vnto nothing, and renounce the loue
of this worlde, surely I would come,
and powre vpon thee most singular
benefits. But while thou lookest vpon
creatures, thou lovest the sight of the
Creator.

1 John 2, 17

1 John 2, 17

1 John 2, 17

1 John 2, 17

1 John 2, 17

1 John 2, 17

1 John 2, 17

1 John 2, 17

1 John 2, 17

Learne in al things to master thy
selfe for thy makers sake: so shalt thou

thou

The third booke
thou attaine vnto the knowledge of
God.
Euen the viles thing loued and
looked vpon vndirectly, doth de-
file a man, and hinder him from hap-
pinesse.

Chap. 4.
*Against vaine and worldly
knowledge.*

LORD.
WY sonne, be not thou ca-
ried away with the itaite and
subtle speech of man. For the
kingdome of God is not in word, but
in power.

Listen to my wordes, for they in-
flame the mind, lighten the vnder-
standing, se men on fire, & bring
the true comforts.

Read nothing with a minde to
seeme the more learned & onlie, or
wise: but to mortifie thy senses. For
this will more profite thee, than the
knowledge of many obscure & harde
questions.

Though thou haue read much, yet
at the last thou must be faine to come
to one principle.

I onely teach men wisdom, and

1. Pet. 3. 1.
1. Tim. 6. 20.
2. Tim. 2. 16.
1. Cor. 13. 2.
1. Cor. 13. 3.
1. Cor. 13. 4.
1. Cor. 13. 5.
1. Cor. 13. 6.
1. Cor. 13. 7.
1. Cor. 13. 8.
1. Cor. 13. 9.
1. Cor. 13. 10.
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1. Cor. 13. 59.
1. Cor. 13. 60.
1. Cor. 13. 61.
1. Cor. 13. 62.
1. Cor. 13. 63.
1. Cor. 13. 64.
1. Cor. 13. 65.
1. Cor. 13. 66.
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1. Cor. 13. 87.
1. Cor. 13. 88.
1. Cor. 13. 89.
1. Cor. 13. 90.
1. Cor. 13. 91.
1. Cor. 13. 92.
1. Cor. 13. 93.
1. Cor. 13. 94.
1. Cor. 13. 95.
1. Cor. 13. 96.
1. Cor. 13. 97.
1. Cor. 13. 98.
1. Cor. 13. 99.
1. Cor. 13. 100.

of the Imitation of Christ.

I (not men) giue vnderstanding to y simple^b: so that they, whom I speake vnto, do easilie prooue wise, and profit much in the spirit.

b Prou. 1.

Prouer 2.

Math. 11.

Woe to them whoe seeke manie things of man, and neglect the waie to serue me^c.

c Mat. 23.

The time will come, when the master of masters, the Lord of Angels euen I shall appeare, to take an account of al men, and to examine the conscience of euery one^k: then will I search Ierusalem with lights^l, and discover those things which laie hid in darkenes^m, at what time tongues shall cease, and knowledge doe no goodⁿ.

k Mat. 25.

20.

32.

32.

l Zeph. 1.

m 1 Cor. 13.

I euen I doe so lift vp the humbled mind, that in a moment it shall conceiue more knowledge of the eternal truth^o, than any man by ten yeares studie can attaine vnto.

o 1 Cor. 13.

p Mat. 13.

Mark. 13.

Luke 21.

I teach neither ianglinglic to disquiet, nor diuersitie of opinions to distract, nor ambitiously to get fame nor contentiously to obtain victory, by force of argument.

p Mat. 13.

4.

q Luke. 12.

r Mat. 6.

s Iohn. 8.

I teach how to despise the world^r: to loath things present^s; to seek and sauor eternal^t, to flie vaine glorye^u: to suffer iniuries^v, to trust in mee^w;

t Mat. 13.

u Ioh.

The third booke

• Ioh. 4, 14 without me to couer nothing^r, and
to loue me highly and zealouslie a-
• Mat. 10, 37 boue al^y.

For by louing mee some haue so
profited in heavenly thinges, that to
• Mar. 13, 11 the admiration of men they haue spo-
• Mat. 19, 27 ken^r, and haue gotten more by forsa-
• Mat. 13, 10 king al^r, than by any studie.

But to some I speake common, to
• Marke. 4, 11 other speciall thinges, to some I come
• Ioh. 5, 36 fortably appeare in outwarde signes
• 2 cor. 3, 14 and figures, to others my secretes ap-
• Iohn 6, 68 peare as clearlie as the light^r.

The Scriptures in deede speake
• Iohn. 14, 9 one and the same thinge^r, yet teach
• Iohn, 8, 6 they not all men alike^d: but I teache
• 7 truth in the inward partes^r, I search
• 8 the hart^r, and I know the thoughts^r
• Reuel. 2, 23 I pricke forward to well dooing^h, &
• Mat. 6, 34 gve to euery mā that which is need-
• Phil. 2, 13 full^r

• 1 cor. 12, 14
• 5, 8 &c

Chap. 50.

That we should not come after earthly
and outwarde things.

L O R D.

MY sonne, remember that
thou bee ignorant of many
things^r, & that thou esteem
thy selfe but for a dead man in this
world;

• 1 cor. 2, 1, 2

world; euen for him to whome the whole world is crucified^b. Thou must ouerpasse much as though thou heardest not: and thinke alwaies on that which belongs to thy peace^c.

Better is it to turne from those things which mislike thee, and to let every man haue his own saying, than to contend with brawling words^d.

If thou be at a good point with God, and haue his iudgement alwaies in thy mind^e, thou shalt the more easily beare, if thou be overcome.

SERVANT. O Lord, to what passe are wee come; Beholde, if wee lose a temporal thing we lament, for a little profit we run and labour, yet though it bee at the night long, but the losse of our soules we utterly forget. That which little, if any thinge at all profits, we seeke after; but that which is most necessary^f, wee utterly neglect, so gladdie doeth man addiet him

wholy vnto outward things, and without speedie repentance walter in the

same^g. Yea he who turneth from the Lord,

and turneth him with a simple mind, and the light of his countenance is not

dimmed, yet either the riches of his house are consumed, or his health is decayed, or his

body is afflicted, or his soul is troubled, or his conscience is troubled, or his

b Gala. 6, 1

c Luk. 19, 43

d Ro. 13, 13

e Eccl. 18, 23

f 1. Cor. 13, 12

g 1. Tim. 6, 17

h Mat. 6, 19

i Luke. 9, 45

j Luk. 10, 41

k 1. Cor. 13, 12

l 1. Tim. 6, 17

m 1. Tim. 6, 17

n 1. Tim. 6, 17

o 1. Tim. 6, 17

p 1. Tim. 6, 17

The third booke.

Chap. 5.

That euery man is not to be credited;
and that by wordes we
easily offend.

SERVANT.



Lord, helpe me now
in this trouble: for vain
is the helpe of man.
How often I haue bin
deceiued where I lookt

for faith? Againe there I haue found
it, where I lookt for none. So vaine is
the trust in men: but in thee, O
God alone the saluation of the righ-
teous doth consist.

Wee thanke thee O Lorde our
God, for all whatsoeuer betideth vs
miserable and weake ones, which are
easilie deceiued and changed with a
little.

What man is he that so wiselie and
circumspectly behaues himselfe in al
things that he is neuer deceiued nor
commeth into danger?

Yea, he who trusteth in the Lord,
and serueth him with a simple mind,
doth not so easilie and soone offend:
and though he fall sometime into tro-
bles, and perils, yet either speedilie
he

Psal. 60, 12

1 Thes. 3, 12

Psal. 37, 39

1 Thes. 1, 3

1 Thes. 5, 18

James, 3, 2

Psal. 1, 5, 1

he escapeth, or is strengthened so that he can iudure them. For thou Lord, continuest with them vnto the ende, who put their trust in thee.

3 Psal. 31, 1

Hard is it, yea doubtles it is verie hard to finde such faithfull friends as wil stick by vs in al extremities; but thou, Lord, thou onelie art faithfull in al things, neither is any like vnto thee.

Psal. 94, 1

Psalm. 7, 1

Deu. 33, 4

Deu. 33, 39

Oh how wise was that good soule, that said: My minde is rooted, and built in Christ: were I at that state, my minde so easily would not be troubled with worldlie feare, neither should the darts of bitter wordes disquiet me.

Colos. 2, 12

Psal. 56, 1

Psalm. 6, 1

But who can foresee all thinges? Who can auoide miseries to come? Nowe, if thinges though fore-seene, hurt many times; howe much more greuously will things nothing fore-seene, annoie?

But alas, wretch that I am, whie haue I not better looked to my selfe? Either, why so lightlie haue I put confidence in others? Hereby we declare our selues to be men, and that fraile men too, albeit manie vn-rightlie account, and flatteringlly doo cal vs angels.

1 Iames 3, 1

Trust not man, but
believe the Lord

The third booke.

Whom shal I credite, Lord, whom
but onelic thee, who art the verie
truth^o, and canst neither deceiue,
nor be deceiued.

For all men doubtlesse bee liers,
and weak, and vnconstant, and fraile
especiallic in wordes⁹, that rashlie
had ouer head, euery thing may not
bee credited, whatsoeuer colour of
truth it beare.

Therefore not without great cause
& wise dome thou diddest forewarne
to beware of men^r; and foretel, that
a mans enemies shuld be those of his
household^r, and say that such are not
to be beleeued, who say^t, Lo here he
is, or there he is.

This haue I learned to my losse,
G O D grant I may prooue the more
wise, not foolish thereby.

Plaie the wise man, said one, plaie
the wise man, & that I tell you keepe
to your selfe. Which thing I did, thin-
king none shoulde haue vnderstoode
the same: but afterward he that wil-
led me to be silent, could not keep it
secret himselfe, but forthwith bewrai-
ed himselfe, and betrayed me.

From such tatlers, and vndiscreete
men, O Lorde, deliuer meⁿ, that I
maie neither fall into their handes,
nor

Ioh. 14, 6

Roman. 3, 4

Psa. 119, 11

Roman. 3, 4

James. 3, 2

Eccles. 14, 3

Eccles. 19, 16

Eccles. 35, 8

Mat. 16, 17

Micah. 7, 6

Math. 10, 36

Math. 24,

verse 23

Mark, 13, 21

Psa. 110, 3

of the Imitation of Christ,

nor follow their kinde of dealing. Let my mouth vtter continuallie the truth^x, and remooue awaie far from me a dissembling tongue^y. For my part is not to doo that to another, which I would not haue doone to my selfe^z.

Oh how good is it, and what quietnes dooth it bring to saie nothing of others, nor to beleue euerie thing, to speake little, to open our selues but to few, to seeke after thee, which knowest our minds^a, not to be caried about with euerie blast of wordes: but to couer that al both inward, and outward things may be finished, and brought about according to thy will, and commandement^b.

Oh, how necessarie to the keeping still of Gods fauour is it, to shun the pompe of this worlde, not to couet those things which are wonderful in sight^c, but to followe, and with al diligence to pursue that which maie bring vs both to amendement of life, and to zeale of godlines^d.

How manie hath vertue knowne, and ouerhastilie commended, endangered: Againe, to howe manie hath the same doone good, being vsed in silence^e in this miserable life,

m. 4.

which

^x Prouc. 8, 7^y Psa. 34, 13^z Mat. 7, 12

Luke. 6, 31

Tobit. 4, 13

^a Rom. 8, 17

Iohn. 1, 23

^b Iam. 1, 19

19, 26

^c Luk. 16, 2^d 1. Timo. 6

verse 12

2 Tim. 2, 12

Titus, 2, 12

^e Isai. 30, 15

The third booke.

which is altogether counted a temptation and misery^e.

Job, 7
Psal. 1, &c

Chap. 52.

That we ought to repose our confidence in the Lord when we are pierced with the darts of slandering tongues.

LORD.



Y sonne, shoue thy selfe constant, and trust in mee. For what bee wordes^a, but wordes^b which flie about the

aire, yet hurt not so much as a stone?

If thou art faulty, amend thy selfe; if not guilty of any crime, studie to suffer the slander patiently for Gods sake^b. At y least beare with il wordes sometime, though as yet thou canst beare no great blowes.

Why doo such trifling thinges disquiet thee, but onelie because thou art carnall as yet, and hast more regard of men, than is meete?

For because thou fearest to be condemned, thou wilt not bee reprehended for thy faults, but seeketh the shadowes of excuses. But looke thou more earnestlie into thy selfe, and thou

Psal. 112, 7
8

Matth. 5, 11

Matth. 10,
Psal. 26
Psal. 12, 4

Chap.

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of the Imitation of Christ.

tent.

thou shalt see that both the world, & a vaine care to please men^d doth liue within thee.

d Gala. 1, 10

nce in
with

For by shunning to be corrected and blamed for thine offences, thou giuest most euident arguments, that thou art not truely modest, and that neither thou art rightly dead to the world, nor the world to thee^e.

e Gal. 6, 14

Roman. 6, 2

thy
trust

But listen thou vnto my words, and thou wilt not passe vpon the wordes, yea often thousand men^f.

f psalm 3, 6

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desthe
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What if al the worst words that may be inuented were spokē against thee; they coulde not hurt thee one ior, if thou wouldest beare g, and esteeme them but as moles: For they cannot plucke so muche as an haire from thine head^h.

g Mat. 5, 22

h 2. sam. 14

verse. 11

Matt. 10, 30

Actes. 27, 34

But he who is either weake of courage, or wicked of conuersation, is easily moued with euill wordes. But he that trusteth in mee & dependeth not vpon his owne iudgemente, is voide of this worldlie and fleshlie feareⁱ.

i psal. 56, 3

e
2

1

For I both iudge and know all secrets^k; I know what and howe euery thing is done^l; I know both who offereth, and whoe suffereth iniurie. This proceedeth fro mee, & through

k 1. cor. 4, 5

Reuel. 2, 13

l Heb. 4, 12

m s.

my

The third Booke

^m Amos, 3, 6 my permission^m, that the thoughtes
^{Matt. 10, 16} of many harts may be openedⁿ.

^{18, &c}

ⁿ Luke, 2, 35 I wil iudge both the guiltie, and
^{2 cor. 5, 10} the guiltlesse^o; but first it is my mind
^{Iohn. 5, 29} to trie them both by a secret iudges
 ment.

^{P Ps. 116, 11} The witnes of men deceiueth
 many times; but my iudgement is
ⁿ Roma. 2, 2 true, & shall neuer be ouerthrown.
^{Roman. 3, 4} But that commonlie is hidden, and
ⁿ Psal. 36, 6 knowen but of a few^t: yet for al that
ⁿ Psal. 19, 9 it neuer doeth, or can erre^f, albeit in
^{Psal. 67, 4} the iudgement of fooles it seem scarce
 indifferent.

Therefore it is good to appeale vn-
ⁿ Math. 7, 1 to me in euery iudgement, and not
² to follow priuate affection^t.

^{Roman. 2, 1} The righteous^y man is neuer mo-
^{2, 3} uedⁿ by any crosse that God dooth
^{1 Corin. 4, 3} send, neither doth he either greatlie
⁴ waie slanderous reportes, or vainlie
ⁿ Psal. 91, 4 reioice when hee is excused by other
^{5, &c} men. For hee considereth that I am

hee who seatch the hearts, and the
ⁿ Psalm 7, 9 reines^t, and iudge not according to
^{Reuel. 2, 23} the outward person, or appearance^t,
ⁿ Rom. 2, 11 For that commonly I condemne^t,
ⁿ Pet. 1, 17 which in the iudgement of manne is
ⁿ Luk. 16, 15 commended.

SERVANT. O Lord God, who art
 a righteous iudge, strong, and pati-
 ent

of the Imitation of Christ: Gods mercy doth saue vs

ent, knowing the frailtie and wicked-
nes of men, be thou my strength, and
confidence. For mine owne con-
science will not serue mee: thou
knowest that which I know not. Ther-
fore my part was to humble my selfe
when I was reprov'd, & to take it pa-
tientlie: which if I haue not showne,
forgive me. O Lorde, of thy mercie,
and so blesse me, that hereafter I may
shew my selfe more patient. For thy
singular mercie doeth more serue
to the attainment of pardon, than
the opinion of mine owne righteous-
nes to the defence of my secret con-
science. And albeit I thinke my selfe
cleere from sinne, yet am I not there
by iustified. For without thy mercie
no man can be saued.

a Psalm. 7. 1

Psalm. 86. 5

1. cor. 4. 4

Pro. 13. 18

Prover. 15. 3

Matt. 6. 12

Rom. 3. 24

1. cor. 4. 4

Psalm. 143. 2

Chap. 53.

That for the attainment of everlasting

life al maner troubles must

be endured.

LORD.



Y sonne, let neither
troubles breake thee,
nor aduersitie, sustai-
ned for my sake, throw
thee downe: but com-
fort

1 Cor. 10, 13

1 Sam. 1, 17

Reuel. 3, 10

23, 26

Reuelat. 3, 5

Hebr. 10, 7

Reu. 3, 11

Reu. 16, 7

17

Reuel. 2, 4

Matt. 10, 8

Reue. 12, 12

Rom. 8, 18

Esa. 60, 19

20

Reue. 11, 23

Reuel. 22, 5

Rom. 7, 24

fort and confirme thy selfe in all ex-
tremities with my promise^a, who am
able inough to giue thee most ample
and infinite rewards^b.
Long thou shalt not labour here in
this world^c, neither bee afflicted al-
waies. Hope a while longer^d, and
thou shalt see a speedy dispatch of all
euils, and the time will shortly come
when there shal be neither troubles
nor tumults any more^e. Little is it
and short, whatsoeuer by time comes
meth to an end.

Wherefore go to, as thou docest la-
bor faithfully in my vineyardes, I will
be thy reward^f.

Write thou, meditate, sing, sigh,
keepe silence, pray, suffer aduersitie
with a couragious hart. For doubtles
euerlasting felicity deserueth al these
yea and greater conflicts^g.

One day, God knowes howe soone,
quietnes wil come, & then shal there
be neither day, neither night, as nowe
there is, but light perpetual without
end, brightnes infinite without com-
prehension, peace which neuer shall
decay, and quietnes which euermore
shall laste^h. Then thou wilt not saye,
O that I were deliuered from the bo-
dy of this deathⁱ neither crie out on
this

this wise^k. Wo is me that I dwell so long in this worlde ! For then both death shall be destroyed^l, and saluation shall appeare which neuer shall haue end^m; there is no anguishⁿ, but blessed ioy, and sweet and vertuous company shall be.

Oh diddest thou beholde the euerglasting crownes^o, or the glorye wherewith they, who in this worlde were contemned^p, and thought not worthy to liue, doe triumph withall : doubtlesse thou wouldest soorthwith debase thy selfe euen to the grounde, and desire rather to bee in subiECTION to all men, than to rule but one: thou woldest not couet many merry daies in this world^q, but reioice in suffering troubles for the name of God^r; and thinke it great gain to be contemned among men.

Now if thou couldest brooke these thinges, and let them sinke into thy minde, thou wouldest not once complaine^s. For are not al troubles to be sustained for eternal life sake^t : or is it so small a thinge to get or to forgo the kingdome of heauen^u ?

Lift vp thine eies, man, vpon heauen : beholde with mee howe all my saints who haue past the sharpe con-

licts u Mar. 6.

2 Psa. 120, 5

1 Hof. 13, 14

1 Cor. 15, 55

2 Ren. 30, 6

2 Rencl. 31, 4

1 Iam. 1, 12

Rencl. 3, 10

1 Cor. 4, 10

Heb. 11, 33

34-35

1 Phill. 1, 29

1 Acts, 5, 41

1 Ro. 8, 18

2 Cor. 6, 10

James. 1, 2

1 Rom. 8, 18

u Mar. 6.

The third booke

Mat. 25, 21 flits of this world, reioise now^a, how
 23, 24 they now feel comfort, how they be,
 Luke 16, 25 where they would be, how they rest,
 Luke 23, 43 and shall euer rest with mee in the
 Reue. 7, 14 kingdome of my father⁷.

15, 16, 17
 Reuel. 21, 4

Chap. 54.

Of the happines of the life to come,
 and of the miseries of this
 present world.

SERVANT.



Most blessed mansi-
 on of the eternall citie
^a; O most bright day of
 euerlastingnes, y^e which
 is neuer obscured by
 any night^b, but alwaies inlightened
 with the most glorious truth. A daie
 of continual ioye, of continual quiet-
 nes, and happy state of perpetuity.

Oh that that daie had once appea-
 red^c, and that this worlde had once
 an end.

That day doubtles shineth to the
 saintes in perpetuall cleerenesse, but
 yet a far off^d, and as it were darkly^e,
 because they bee pilgrimes in this
 world^f as yet.

The citzens of heauen they see
 the

of the Imitation of Christ.

the ioyfulnesse of this daie: but the banished children of Eue do sigh, because the day of this life both shorthe, and euil^f, is full of troubles and disquietnes^g, full of griefe and anguish. where man defileth himselfe with so many sinnes, entangleth himselfe with so many euils, is troubled with so many feares, busied with so manie cares, with much curiositie distracted enwrapped with much vanity, inclosed about with such errors, consumed with such labor, oppressed with tentations, weakened with pleasures, & vexed with pouerty^h.

Oh when shal these manifold troubles haue an ende? When shall I bee deliuered from this miserable seruitude of sinne? Oh Lord, when shall I thinke, but onelie vpon thee; When shall I reioice my fill in theeⁱ; when shall I without al manner let, without al griefe either of minde, or bodie^k, enioy true libertie, peace on all sides be found peace; peace I meane continual, and trustie, peace within, and peace without, and peace on al sides without disturbance^l.

O good Iesus, when shall I behold thee face to face: when shall I contemplate the glory of thy kingdome, when

f Gen. 47. 9

Psal. 39. 6

g Gen. 3. 17

Ephes. 6. 11

h 12

i Timo. 1. 1

2. 3. 4. 5

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The third Booke

1. corin. 15
verse 28 when wilt thou bee al in al^m to mee?
or when shall I bee with thee in thy
kingdome, which thou hast prepared
for thy beloued from the foundation
of the worldⁿ?

Mat. 25, 34 I am left heere euen succorles as a
1. cor. 3, 9 banished manne in the land of mine
Eph. 6, 10 enemies, where continual warre is^o,
11 and much misery^r: O giue mee com-
12 fort in my banishment, and ioy in my
1. Pet. 5, 8, 9 troubles, in asmuch as with all the de-
2. Gen. 47, 9 fire of mind I sigh and long for thee^r
9 Psal. 27, 13
Psal. 42, 1 2 For al the comfort which this world
doth minister, is euen burdensome to
Galat. 6, 14 me^r.

Phil. 1, 23 To enioy thee is al my desire^r, yet
can I not apprehend thee. I wishe to
Wisd. 9, 14 abide in heauenly things, yet earth-
13 ly and vnmortified affections^t keepe
me downe. In mind I woulde subdue
all thinges, yet againste my wil I am
Rom. 7, 19 compelled to serue the fleshⁿ. Thus
23 vnhappy man that I am, I fight with
my selfe, and am grieuous to my selfe
whilest my spirit soareth vpward, and
my flesh bendeth downewarde^r. Oh
what a comfort feele I inwardlie^r,
when meditating of heauenly things
Roma 7, 13 I am assaulted suddenlie euen with a
Gala. 5, 17 swarme of carnal cogitations.

Wherefore, O my God, forsake me

not

of the Imitation of Christ.

not, neither cast mee awaie in thy displeasure ^a. Oh scatter with the ^a Psal. 27. 9 brightnes of thy lightening all the imaginations which the enemy doth cast in, shoot forth thine arrowes and dispearse them ^a. Call home my senses ^a Psal. 144. 6 vnto thee; make mee to forget all worldly thinges, and to throw awaie & contemne the cogitations of wickednesse.

O succor me, eternal veritie ^b, that no worldly vanitie may carrie me awaie! O come celestial sweetenesse, that all vncleannes may auoid at thy comming ^c.

This also I am to craue at thy hands, that it would please thee mercifully to pardon and forgiue mee, though I haue other thinges in my minde when I praie, besides thee: For to say the truth, I am wont greatlie to bee distracted; and many times there am I not, where bodilie I sit, or stand, but whither my cogitations carie me. Verelie there I am, where my cogitatio is. Where my thoughts are commonlie, there is that I loue. And that which either I loue naturalie, or customably doo like, comes ex-
filie into my mind.

This made thee, O truth ^d, to saie, ^d Iohn. 14. 6
Where

The third booke.

Where your treasure is, there wil your
 e Matt. 6. 21 hearts bee. If I loue heauē, I wil gladly
 thinke on heauenlie thinges; if the
 world, in prosperity I am iocund, and
 pensiue in aduersity; if the flesh, mine
 f Rom. 8. 5 imaginations are fleshlie^f; if the spi-
 rit, to thinke on spirituall thinges wil
 be my delight. For whatsoeuer I loue,
 I gladly both speake of and heare of,
 and thinke thereof earnestlic when I
 am at home.

Wherefore vndoubtedlie he is an
 happie man, who for thy sake, O lord
 dooth forsake al thinges^g, offer vio-
 lence to nature^h, & crucify his carnal
 affectionsⁱ through the zeale of the
 spirit, y^j his cōscience being at quiet^k,
 hee may offer vnto thee the sacrifice
 of deuout praier, and be meete to bee
 admitted into the companie of an-
 gels^l, al earthlie thinges being exclu-
 ded^m both inwardly and without.

Chap. 55.

Of the desire of eternal life, and of the
 good things promised to

such as fight

L O R D.



MY sonne, seeing thou per-
 ceiuest thy selfe to bee indu-
 ced from aboue with a desire
 of

of the Imitation of Christ.

vil your
I gladly
; if the
d, and
n, mine
he spi-
ges wil
I loue,
are of,
when I
is an
lord
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f

of eternal happines, and couetest to
goe from the tabernacle of thy bo-
die^a, thereby to beholde the bright-
nes of my glorie without shadowe of
turning^b; open thy minde, and re-
ceiue with greedines this holy inspi-
ration.

Giue high thankes^c, vnto almighty
God for dealing so graciously with
thee; for visiting thee so mercifullie,
for stirring thee vp so zealouslie, for
helping thee so mightilie, y^e of thine
owne weight thou fall not downe vn-
to earthlie things^d.

Neither shalt thou attaine there-
unto by thine own endeouors and co-
gitations, but by the meere grace &
fauour of God^e, that as in all other
vertues thou shouldst go forward, so
especially increase in modestie, pre-
pare thy selfe vnto battels to come^f,
and endeuor to cleaue to me with all
thy strength^g, & to serue me alwaies
with a burning affection.

My sonne, the fire burneth manie
times, yet neuer dooth the flame as-
cende without smoake^h: so diuerse
burne with desire of heavenly things
and yet are they not free from the
tentation of carnall affectionsⁱ, and
therefore for the only glorie of God
they

2. cor. 5, 1

2. Pete. 1, 13

1. Iam 1, 17

Ephes. 5, 20

1. Thessa. 1, 1

1. Thessa. 5, 11

1. Wild. 9, 14

1. Rom. 5, 10

Philip 4, 1

1. Luke 9, 1

1. Tim. 6, 1

2. Timo. 3, 1

1. Deut. 6, 5

Matt. 22, 37

Mark. 12, 19

Luke 10, 7

1. Eccles. 3, 1

1. Mat. 11, 20

The third booke

¹ Ioh. 6, 26 they craue not those thinges ¹ the patient bearing whereof they desire so earnestly at his hands.

John. 13, 3, 6

Such also many times is your desire, which for al that you pretend to be most sincere. But that is not pure and perfect, which any way seeketh after priuate commodity.

¹ Matt. 6, 24

Craue not that which may bring either profit or pleasure to thy selfe,

1. cori. 13, 5

but what is acceptable in my sight,

¹ Matt. 6, 9

and for the aduancement of my glorie.

10

Math. 26, 39

For if thou haue a right iudgement, thou wilt prefer and folow my

42

Luke. 22, 42

decree before thy desire, yea or what soeuer may be desired.

I know thy desire, and I haue heard thy often gronings. Thou wouldest presentlie enioie the glorious freedom of the sonnes of God.

Phil. 1, 23

Presently thou art delighted with the euerlasting house and celestiaall countrie replenished with all ioy.

Reuc. 21, 4

Isa. 6, 10

But

1

1. Pete. 3, 8, 9

that houre is not yet come, and the

Gen. 3, 17

time is yet otherwise, euen a time of

18, 19

warr, of labor, and of triall.

Iob. 7, 1, 2

Thou wishest that once thou haddest attained the chiefe felicity:

Actos. 14, 22

Phil. 1, 23

but yet thou canst not haue the same.

I am he, saith the Lord, whom thou must looke for, vntil the kingdome of God

of the Imitation of Christ.

God doo come, Yet longer thou must be tried in the worlde, and exercised in manie things. Sometime I know thou shalt be comforted, but not fullie and continually. Wherefore show thy selfe constant and valiant, both in dooing, and also in suffering things contrary vnto nature.

Thou must put on the new man, and change thy conditions. And manie times thou must both doo those things which thou wouldest not; and omit that which thou wouldest doo.

Others in their dealings shall prosper, but thou shalt not; the sayings of other men shall be heard, thine shall be contemned. Other men shall obtaine their suites quietlie, but thou shalt suffer the repulse. Others with mighty commendations shall be extolled, but no worde shall be made of thee; other men shall bee preferred vnto hie offices, but they shall iudge thee to bee good for nothing. For these causes thy nature wil bee troubled sometime, and suffer great conflicts: but much good shalt thou get thereby bearing it in silence.

By these and such like, the faithful seruant of the Lorde is tried oftentimes

eccles. 3, 2
2, 5

Dani 10, 2

Ephes. 3, 12

Eph. 4, 24

Roman. 6, 4

Colos. 3, 9

Math. 1, 1

verse 12

Rom. 7, 15

verse 12

Psal. 73, 2

2, 8

Mat 10, 12

17, 2

Psal. 12, 2

Ioh. 15, 2

12

1, Cor. 7, 2

verse 12

Psa. 70, 15

Luke 2, 15

The third booke

times whether hee canne denie, and breake himselfe of his owne wil in all things s.

Luk 9, 23
24

And surelie thou hast most neede to bee mortified therein; namely, to see and to suffer those things which naturally thou canst not brook, especially when things, in thy iudgment, absurd and hurtful, are enioined thee

Mat. 23, 39

^b. Wherin, forsomuch as thou darest not resist the higher power, wherunto thou art subiectⁱ, it seemeth hard in thine opinion, to obey the commandement of another, and not to follow thine owne mind.

Luke 22, 42

John 4, 34

John 5, 30

John 6, 38

Isaiah 54, 6

Rom 14, 11

Philip 3, 10

Rom 13, 1

1 Pet 2, 13

1 Cor 13, 7

1 Cor 13, 7

1 Cor 13, 7

1 Cor 13, 7

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1 Cor 13, 7

1 Cor 13, 7

1 Cor 13, 7

But consider thou, my sonne, what commoditie, and what an ample reward wil shortly follow these labours of thine, and doubtles thou wilt be so far from sustaining them greivously, that most sweete, and great comfort thou wilt take of thy patience^k.

For in steede of thy momentanie wil, which gladlie thou hast renounced, thou shalt haue an euermlasting will in the heauens^l. There whatsoever thou wouldest haue, or canst wish for, thou shalt finde^m. There abundance of all good things thou shalt haue, without feare of loosing them. There thy wil together with

me

nee shall neuer couet after any out-
ward or priuate thing. No man there
shall resist thee, no man complaine
of thee, no man trouble thee any ma-
ner of way, but what thou canst desire
shalbe present, and satisfie the desire
of thy mind abundantlie P.

Ioh 17, 24
P Reu 7, 14
15, 16, 17
Reuel. 21, 4
23, 4, 25
26

Reuel. 22, 5
9 Wisd. 5, 1
2, &c

Isay, 61, 3
Matth, 25,
verse 34

Reu. 22, 14
John. 3, 1
Ezee, 18, 21
22,

2 Tim. 2, 12
13

Coloss. 3, 4
7 1 Pet. 3, 1

1 Pet. 3, 1
1 Pet. 3, 1
1 Pet. 3, 1

1 Pet. 3, 1
1 Pet. 3, 1
1 Pet. 3, 1

1 Pet. 3, 1
1 Pet. 3, 1
1 Pet. 3, 1

1 Pet. 3, 1
1 Pet. 3, 1
1 Pet. 3, 1

2 Matt 5, 11
12
Actes, 5, 41
Gala, 6, 14

1 Pet. 3, 1
1 Pet. 3, 1
1 Pet. 3, 1

There will I render glorie for re-
proch sustained, the garment of
gladnes for heauines, for the lowest
roome, a kingly throne for euermore
P. There the fruite of obedience shal
appeare, the labour of repentance
shal reioice, and humble obedience
shall gloriously be crowned.

Wherefore doe thou modestlie
obey al men, and neuer care whoe
speakes or comandeth, but give thine
earnest indeuour to take it in good
worth, whatsoeuer is spoken, & faith-
fully to fulfill that whatsoeuer is re-
quired at thine hands, howsoeuer it
be either by word or signe, yea who so
euer, be he thy better, or thy equal,
or thine inferiour that would haue it
doone.

Let other men seeke other things,
lette others glorye in what they will,
& be commended of the worlde euen
to the skies, but do thou reioise when
thou art reproched, whē thou dost
execute

The third booke

1. cor. 1, 31 execute my wil.^a, and promote my glory, and let this be thine onely desire, that God may bee magnified alwaies in thee, whether it be by life or by death^b.

Chap. 56.

How a man oppressed with troubles ought to yeeld himselfe to the Lords wil.

SERVANT.



Eternall God, and heauēly father, I yeeld thee immortal thanks, for that thou doest what thou wilt^a, and wilt nothing but that is good^b.

Let me thy seruant reioice in thee, not either in my selfe, or in any other thing^d. For thou alone art the true comfort, thou art my hope and my crowne, thou Lorde art my ioye and mine honour^e. Of thee I haue whatsoeuer I haue, and that not of any merits at all of mine. Thine are all thinges^f which thou haste either giuen^g or made^h. I poore soule, worne out with labors euen from my youth, and grieued in mindeⁱ, and that in such wise, that sometime I

busi

burst forth into teares, & am greatly out of quiet for the euils which hang ouer mine head.

O Lord, I long after the comfort of peace, it is the peace of thy children, who are fed with the light of thy consolation that I require.

If thou gine peace, if thou filme with ioy, my hart shall reioyce exceedingly, and deuoutlie sound out thy praises: but if (as many times thou doest) thou hidest thy face, I shall not be able to runne the waie of thy commandmentes, but rather falling on my knees I shall smite my breast, because it goeth not with me as earst it did, when thy lantern lightening me from aboue, I was vnder the shadowe of thy winges protected against euils that rushed vpon me.

O righteous Father alwaies to bee praised, the houre is nowe come wherein I thy seruant must be tried. O most louing Father, meete is it that I suffer some what for thy sake at this time. O father euermore to bee worshipped, the houre is nowe come which from euerlasting thou diddest knowe would come, wherein I for a little time muste outwardlie so

1 Psal. 119
verse 138
= Luk. 13, 32

1 Psal. 145
or 1, 36
• Ps. 119, 13
• Luk. 13, 32

1 Psal. 17, 8

1 Psal. 17, 8
or 4, 8
1 Psal. 17, 8

1 Joh. 11, 28
Iohn. 17, 1
1 Math. 11, 20

The third booke

die, that inwardlie I may liue with thee for euermore, for a little while be contented, to perisha as it were in mans opinion, and be afflicted with griefe and aduersitie, that hereafter in the morning of the new light, I may rise againe with thee, & be glorified in the heauens. O most holie Father, such was thy decree, such is thy pleasure, and that which thou commandedst, is come to passe.

For this benefi thou bestowest vpon thy friend, that albeit for thy sake he must suffer affliction in this world, yet is it but when, & of whom, and as thou wilt giue leaue. For in the world nothing cometh to passe either without thy counsell, or without thy providence, or without cause why.

And assuredly it is good for mee, O Lord, that I haue bin afflicted, that I may learne thy statutes, and caste off al pride and arrogancy of minde.

It is good for mee that I am put to shame, that I may seeke comfort from thee rather than of men. Thereby also doe I learne to stand in feare of thine vnsearchable iudgements, who punishest the righteous as well as the wicked, and yet none of them

without

Esai. 63. 17

Reuel. 12. 1

Ioh. 17. 24

1. Cor. 13. 1

1. Ioh. 1. 1

1. Ioh. 1. 1

1. Ioh. 1. 1

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1. Ioh. 1. 1

1. Ioh. 1. 1

of the Imitation of Christ.

without equity and iustice.

Psalm 99. 4

Psalm 119. 73

I thanke thee O Lord, for not sparing to afflict me with evils, with bitter paines, griefe and anguish both within and without. None is there of al vnder heauen that can comfort me in this miserie, none I saye is there but thou alone, my God and my Lord who art the celestiall curer of soules, who both woundest & makest whole againe^l, bringest downe to the grave and raisest vp^k.

Psalm 147. 3

Math. 9. 35

2. 22. 29

1. 10. 30

2. 2. 33

Deut. 32.

verse 13. 9

1. Sam. 26.

Tobit. 13. 2

1. Pro. 29. 15

m Ma. 16. 1

Thy correction is vpon me, thy rod teacheth me wisdom^l. Lo most loving father, I submit my selfe to the rod of thy discipline^m. Strike both my backe and my neck too, that I may turne mine vnwardlines after thy wil. Make me O Lord thine humble and godly disciple, as thou hast right well accustomed to doe, that I maye euen wholly obey euery commandment of thineⁿ. To thee and to thy correction I commend both my selfe and al mine, for better it is to be punished here, than hereafter^o.

1. Pl. 119.

1. Gal. 6. 9

1. Hebr. 4.

1. Rom. 11. 3

Thou knowest al, and euery thing; yea the most secret cogitation in the hart of man, thou knowest^p. Thou knowest what shalbe afore it come to passe^q, neither hast thou neede to

The third booke

be informed or admonished of those things which are doone in the world. Thou knowest wherein I may profite best, and what good aduersitie wil do to the scouring off, as it were the rust of wickednesse. And therefore visit me euen as thou wilt, and reiect me not for my wicked life, which none knoweth so well as thou, yea to saye the truth, none knoweth it but thou alone.

O Lord grant me to knowe those things that I should knowe, to loue that are to be loued, to praise that which pleaseth thee, to make account of such as thou hast in price, and finally to mislike that which thou dost loath.

Suffer me not either to iudge after the sight of the outward eyes, or to giue sentence according to the hearing of mine vnskilful eares, but with right iudgement to discern between things both visible and spirituall, & afore al things euermore to seeke after the pleasure of thine heauenlie will. For commonlie the senses of men in iudging are deceiued, and the friendes of this worlde by louing onely visible things are deceiued also.

Wisd. 3, 6

Peter, 1, 7

Luk, 12, 42

Luke 8, 13

Ioh, 3, 24

35

Ioh, 17, 3

Deut, 6, 5

Math, 22, 37

Deut, 1, 17

1 Sam, 16, 7

Isaiah, 4, 2, 1

Iob, 10, 4

1 cor, 2, 10

11, &c

1 cor, 3, 7

James, 1, 2

3, &c

Iohn, 3, 15

16, 17

Is a man so much the better, as he
 is greater in the opinion of man? 4 Luke. 16
 The deceitfull in praising the deceit- verse: 19, 20
 full: the vaine man in extolling the
 vaine, the blind in commending the
 blinde, the weake in magnifying the
 weake, deceiueth him: and by prai-
 sing vaine lie, he dooth verily shame
 him. For in truth such is a man, and
 no more, as thou esteemest him to
 be, as one said right well, 1 John. 5. 44
John. 12. 43
1 Francis the
Minorite.

Chap. 57. *That we are to exercise our selves with
 balsh works, when we cannot
 do the best.*

LORD.

MY sonne, thou canst
 not alwaies abide in
 the most earnest, and
 ardent study of vertue,
 nor continue in the
 highest degree of heauenlie con-
 templation, but of force through ori-
 ginall corruption, thou art made
 sometime to come downe vnto infe-
 rior things, & to beare the burden of
 this mortal life, though vnwillin-
 lie and with grieve. For as long as
 thou carriest about a mortall bodie,
 n. 3, thou

1 Gen. 3. 16
 17. &c
 Rom. 7. 14
 15. &c
 1 Wild. 9. 5

The third booke

thou shalt feele the weight and hea-
uines of the same.

Wisd. 9, 15

Therefore in the flesh thou must
often grone vnder the burthen of
flesh; because thou canst not al-
waies without intermission continue
in the studie of spirituall things, and
heavenly contemplations.

Ro. 7, 21

25

Marth. 24

verse 46

47

Heb. 11, 13

14, 15

Genes. 47, 9

Phil. 119, 54

2. corin. 15

verse 31, &c

Reuel. 21

Ioh. 16, 23

Here then it is behooueful to make
recourse vnto base and outwarde
workes; to refresh thy selfe in good
deedes; and with a strong faith to
waite till I come from on hie to visit
thee, and to suffer with patience thine
exile, and hunger of minde, vntill I
see thee againe, and deliuer thee
from al troubles.

For I wil make thee to forget thy
paines, and to inioie fullie the inner
quietnes. Yea I will open vnto thee
the field of the holie Scriptures, that
with a ioyfull mind thou maiest be-
gin to trauerse the waie of my com-
mandements, and breake into these

2. Pet. 119, 32

Rom. 8, 18

wordes: the afflictions of this
present time are not wor-
thy the glorie which
shall be shewed
vpon vs.

Thou

Chap. 58.

That man should thinke himselfe to deserue no comfort at Gods hand,
but condemnation.

SERVANT.



Lord, I am not worthy thy comfort, or any spirituall consolation. And therefore thou dost right well, when thou forsakest me poore wretch, and leavest me without comfort.

For though I should powre out euen a sea of teares, yet could I not deserue any comfort at thine hande. That which I deserue be stripes, and punishment; because I haue so often so grieuouſly offended thee, and in so many thinges so greatly sinned. So that were the matter duly considered, I am not worthe the least of all thy comforts.

And yet O gracious and mercifull God, who wilt not that thy workes should perish, to declare the riches of thy goodnesse vpon the vessels of thy mercie, thou dost vouchsafe to comfort mee hauing no merite, farre beyond

The third booke

2 Psa. 71, 15 beyond the manner of men. Neither
 Luke 15, 22 bee thing heavenly comfortes,
 23, 24 like worldly communications.^b

2 Cor. 1, 12 But what haue I doone, Lord, that
 2 corin. 7, 4 thou shouldest impart vpon me anie
 5, 6 spirituall comfort at al? Truly that
 1 Rom. 11, 5 I remember, I haue doone 'no good at
 6, &c all, but alwaies haue bin both prone
 2 Gene. 6, 5 vnto sinne, and slowe to repent.
 Gene. 8, 21 And this is so true, as if I should de-
 Rom. 3, 9, 20 nie it, both thou wilt find mee a liar,
 and no man dare stande to excuse
 me.

1 Tob 9, By my sinnes what haue I merited
 verse 3, &c but hel and euerlasting fire?^m

2 Matth. 23 And therefore I plainly, and in
 verse 4¹ deede confesse, I am worthie al re-
 proch and contempt; and most vn-
 woorthie to liue among thy sonnes,
 and seruants.^a

2 Luke 15, 1 And albeir I can hardlie be brought
 Luke 18, 13 to doe it; yet because it is true, I will
 confesse against my selfe my wicked-
 2 Psa. 32, 5 nes, that so the sooner I maie ob-
 teine mercie at thine hand.

2 Psa. 50, 11 But what shall I, sinner that I am
 Psa. 40, 11 full of all manner shame and infamie,
 2 Psa. 51, 2 what shall I saie? Surelie I haue
 nothing to saie, but euen this: I haue
 sinned, Lord: I haue sinned, take mer-
 2, 3 cie on me, forgive me; suffer me yet

of the Imitation of Christ.

a while to bewaile my wretchednes,
before I passe ouer into the lande of
darknes, couered with the shadow of death. Iob. 10. 21

For what else doost thou of a gilcie
and miserable man require, but that
he afflict and humble himselfe for his
sinne. Eze. 18

For of true repentance and hum-
bling of the minde, ariseth hope of
pardon; the troubled conscience is
reconciled vnto God; the fauour of
God which was losse is recouered;
man is preserved from the vengeance
to come; and with an holy kisse
both God, and the sorowful soule do
meet together. Ezec. 33. 24
Psal. 135. 17
Heb. 9. 24
Zach. 1. 3
Matt. 3. 7
Luk. 15. 20

I saie, the vntained repentance of
sinnes committed is the accepted sa-
crifice vnto thee O Lorde, saouring
more sweetely in thy nostrils than
dooth the perfume of frankincense.
This is the sweete ointment which
thou, who neuer despisest the troubled
and humbled minde of man, woul-
dest should be poured vpon thine ho-
ly feete. This is the place of refuge
against the rage of the enemy; here
it is amended and wash away what
soeuer else where was polluted, and
defiled. Psal. 147
Luk. 7. 38
Psal. 138
Psal. 51
1 corin. 6

The third booke

Chap. 59.

Men cruelly minded, find no
faour before God.

LORD.



Onne, my fauour is
more pretious, than
that it wil meddle with
outward thinges, and
earthly pleasures.

Wherefore thou must cast off what
soeuer is a lette thereunto, if thou
wouldest bee replenished with the
same.

Leave company, leue to dwell by
thy selfe alone; auoid communicati-
on; but power our godlie prayers be-
fore the Lord, that thy minde may
be stirred vp vnto godlines, and kept
from sinne.

Despise euen the whole world and
prefer the calling of God before all
outward thinges. For doubtles thou
canst not both serue me, and delight
in transitory thinges too.

Thou must leaue thine acquain-
tance, and deere freends; and call
away thy minde from all worldelie
pleasure. So dooth Peter admonish
the disciples of Christ, that they be-

haue

of the Imitation of Christ.

haue themselves in this world as pilgrimes and strangers¹.

O with what a faith & confidence shal he die, who is not kept back with the desire of any earthly thing².

But no sicke man can haue suche a mind, neither doeth the carnall man perceiue the liberty of him whoe is spirituall³.

But if he will become spiritual, hee must renounce both strangers, and nigh friends also⁴, and take heed of none more than of himselfe⁵.

If thou hast perfectlie subdued thy selfe⁶, thou shalt with more ease vanquish other thinges. For that is true victorie, to triumph ouer a mannes selfe.

For he who hath his mind so in subiection, that both his desire obeyeth reason, and his reason fulfilleth my commandements in al thinges, is doubtlesse both a conqueror of himselfe⁷, and also a lord of the world⁸: to which top of perfection, if thou wouldest clime, thou must manfullie begin and lay the axe to the stump⁹, so to cut off euen by the root all hidden and immoderate loue, both of thy selfe, and also of euery private and carnal good thing.

For

1. Pet. 2, 11

2. Gala. 6, 14

Roma. 8, 15

Philip. 3, 20

1 Roma. 8, 15

1 Cor. 7, 24

15, 16

Mat. 10, 37

Rom. 7, 3

1 cor. 5, 26

Mat. 3, 35

1 Mat. 5, 1

1 Rem. 3, 1

1 Mat. 3, 1

The third Booke

For of this immoderate selfe-loue
only dependeth almost al that a man
must vicerlie roote vp; vvhich vice
being once subdued, great peace and
perpetual quietnes wil ensue.

But, for that few doe indeuor per-
fectly to mortifie, and altogether
to forsake themselves, it commeth
to passe that many do remaine snar-
led within, and cannot in spirit rise
about themselves.

But he that freely would liue with
me, must mortifie and slaie al wicked
and intemperate affections of his
mind, and sticke to nothing created
ouer greedilie.

Chap. 60.

The diuers working of Nature
and of Grace.

LORD.

Y^e sonne consider di-
ligentlie the diuers mo-
tions betwene Nature
and Grace. For after so
subtile, and contrarie a
maner their motions be, that hardlie
they can be discerned, but of the spi-
ritual and illuminated man.

All

of the Imitation of Christ.

All men couet indeed that which is good, yea and pretend a colour of goodnes in their deeds and sayinges: therefore vnder the shewe of that which good is, many are deceiued.

Nature is craftie, and carieth away intrappeth and deceiueth manye a man, yea and it would alwaies be the ende of actions^b: but Grace dealeth simplie, and declineth from all kinde of euill; vseth no deceit, doeth all things plainlie for Gods sake, and resteth in him vnto the end^c.

Nature refuseth to die^d, to be kept downe, to be ouercome, to bee in subiection, and to be kept vnder: Grace studieth to be mortified^e, striueth against appetite^f, coueteth to bee brought in subiection, & to bee ouercome^g; will not vse hir liberty, lo- ueth to be kept in awe, will not lord ouer any, but is ready euermore to liue, to abide, to bee vnder God, yea and for Gods cause humbly to obeye euery man^h.

Nature seeketh after profiteⁱ, and considereth what lucre may bee gotten by another: but Grace dooth note rather what may benefit others^j, than profit her selfe.

Nature is glad when she is had in honour

Rom. 1. 20

Rom. 16. 18

1 Cor. 13. 11

1 Cor. 13. 11

Mat. 23. 6

Luke. 23. 33

John. 11. 18

Roma. 7. 14

Gala. 6. 14

Rom. 7. 14

Ephes. 6. 11

1 Pet. 2. 17

1 Cor. 6. 12

1 Cor. 13. 11

1 Cor. 13. 11

1 Cor. 13. 11

1 Cor. 13. 11

1 Cor. 13. 11

1 Cor. 13. 11

1 Cor. 13. 11

1 Cor. 13. 11

Colos. 3. 12

The third Booke

honor, & comended among men^a,
 but Grace ascribeth al glory & praise
 vnto God^a.

Nature feareth reproch and con-
 tempt^o: but Grace is glad to bee re-
 buked for the name of Christ^p.

Nature loueth ease and quietnesse
 of body¹: Grace cannot be idle, but
 willingly setteth her selfe to labour^r.

Nature seeketh after curious and
 goodlie, and abhorreth from base and
 grosse things^c: Grace is delighted
 with simple and base things, despiseth
 not rough, neither refuseth to put on
 old rags^c.

Nature respecteth transitorye
 things^a, reioyceth at worldly gaine,
 fretteth at losse, and at euery despite-
 full word is out of quiet: but Grace
 hath respect vnto heauenlie things,
 cleaueth not to the world^z, at losse
 is not troubled^r, nor disquieted at
 sharpe words, because her treasure is
 reposed in heauen^z, where nothing
 perisheth^a.

Nature is couetous and more glad-
 lie taketh than giueth^o, louing pri-
 uate gaine: but Grace is bountifull^c,
 and liberall, shunneth priuate com-
 moditie, is content with little^d, iud-
 ging it better to giue thā to receiue,

Nature

Nature is bent vnto the world, vnto the flesh, vnto vanity, & to vagaries: but Grace allureth vnto God, and vnto wel dooing, biddeth a creatures fare wel, flyeth the world, abhorreth the desires of the flesh, abstaineth from idle gadding, & blusheth to be seene abroad.

Nature seeketh outward solace, by whose allurements it may bee delighted: but Grace seeketh comfort at God alone, and delighteth her selfe in the chiefe good, aboue all visible things.

Nature doth al for gaine, nothing franklie, and still looketh either for as good a reward or greater, and hopeth either for praise or for fauour in respect of benefices bestowed: finally couereth to haue his deedes, and giftes to be greatlie accounted of: but Grace hunteth after no worldlie thing, neither looketh for any recompence besides GOD alone, nor yet couereth more temporal things than are necessary for the attaynement of euerlasting life.

Nature glorieth in the multitude of friendes and kinsfolke, & boasteth in the nobility of stock, & ancestors; fauoureth the mighty, flattereth the wealthy

Gen. 6, 5

1 Ioh. 2, 17

1 cor. 7, 10

Galath. 5, 19

Luk. 15, 17

1 cor. 13, 2

1 Iud. 1, 1

1 Mat. 16, 1

1 Tim. 6, 7

The third booke

wealthy, and loueth her equals: but

1 Matt. 5, 44

Grace loueth euen her enemies

45

braggeth not of manye friendes, neither yet respecteth the place or flock whence she was borne^m, vntil she the

1 Ioh. 8, 33

greater vertue and godlines florished there. This Grace fauoreth the poor more then the rich; lamenteth the case of the innocent more thā of the mighty; delighteth in the true, not in the deceitful; and alwaies exhorteth good men to folow chiefly the moste excellent giftesⁿ; and to expresse the sonne of God in their maners^o.

1 Ioh. 15,

Nature quicklie complaineth of want and pouerty^p; Grace constantlie endureth need^l.

1 Matt. 6, 33

1 Ro. 8, 35

1 cor. 11, 27

Nature referreth all to hir selfe; & striueth and contendeth for hir selfe, but Grace referreth all thinges vnto the glorie of GOD^r; whence shee sprang^f; ascribeth no goodnes to her selfe, is not arrogant^e; nor contentiuous, neither yet preferreth his owne opinion before others, but in al study & searching of the truth submitteth her selfe to the wisdom, and iudgement of God.

1 cor. 13, 31

Coloss. 3, 17

1 Iam. 1, 18

1 Iohn. 3, 9

1 Iohn. 1, 12

13

1 cor. 13, 4

5, 6

Nature coueteth greedilie to knowe, and to heare newes, and se-

crets,

of the Imitation of Christ.

creers, loueth outwardlie to appeare;
and to trie much by the senses; and
finallie desireth to be knowne, and to
doe such thinges as maie bring her
fame and glorie of the world^a.

But grace seeketh not after newes
and curious knowledge^x; both be-
cause it proceedeth altogether from
the old corruption of man^y, and al-
so for that indeede there is no newe
or durable thing vpon earth^z. And
therefore it teacheth men to abstaine
from foolish pleasure^z, to shun vaine
glorie^b; modestlie to concale such
things as seeme praise worthie, and
to be had in admiration for their ex-
cellencie^c, and of eueriething, and
knowledge to get profit, and to seeke
the glorie of God^d. Finallie she desi-
reth to haue neither her selfe, nor
hers to be praised^e, but God, who of
meere good wil imparteth al thinges
vpon vs^f, to be thanked for his bene-
fits^g.

This grace is a light set aboue na-
ture, and a certaine singular gift of
God, a note proper to the elect, and
pledge of everlasting life, which lif-
teth a man from earthly to the loue
of heavenly things^h, and of a carnall
makes a spiritual manⁱ.

And

^a Ioh. 5, 44

Iohn. 13, 43

Matt. 6, 1, 5

^x Eccl. 3, 22

23, 24

Roma. 12, 3

^z Genes. 6, 5^z 1. Cor. 7, 3^z Iohn. 2, 23

36, 17

^a Iere. 9, 23^b Gala. 5, 26^c 1. Cori. 13

verse 4

^d Colo. 3, 2^e 1. Cor. 4, 7

1. Sam. 1, 17

^g 1. Thes. 5

verse 18

^h Colo. 3, 2ⁱ Rom. 8, 1, 2

1. Corin. 2, 9

1. Corin. 2, 9

1. Corin. 2, 9

1. Corin. 2, 9

Galar. 4, 16

The third booke

And therefore the more nature is
pressed downe, and tied vp, the more
grace is inspired^e, and the inner man
with new gifts after the image of God
is renewed every day¹.

Chap. 61.

*Of the corruption of Nature, and power
of Gods heavenly grace.*

SERVANT.



Lorde, my GOD,
who hast created mee
after thine own image^e,
giue mee such Grace

(which is most excel-
lent and necessary vnto saluation as
thou hast shoven^e) that I may sub-
due my wicked Nature, drawing mee
alwaies vnto sinne and destruction^e.

For I see in my flesh the lawe of
sinne, rebelling against the law of my
mind^d, & leading me captiue to the
satisfieng of my desire in many things
so that without the assistance of thy
most heauenlie Grace, powred ze-
lousslie into my mind, I am vnable to
resist the assaults thereof.

Yea, Lorde, I lacke thy Grace, and
that much Grace of thine, whereby
my

2. cor. 4, 16

17, 18

1 Ephe. 4, 23

23, 24

Col. 3, 9, 10

2 Gene. 1, 26

27

Genes. 3, 1

Wills. 2, 33

2 Cor. 11, 7

Colo. 3, 10

Luke. 9, 23

Gene. 6, 5

Rom. 7, 23

of the Temptation of Christ.

my nature prone vnto all impietie; euen from my youth; may bee subdued and overcome. For nature being fallen through the offence of the first man, and defiled through sinne, the punishment thereof hath redounded vnto all mankind; So that nature which at the first thou diddest make good and righteous, is now counted for the sinne & infirmities of the corrupt nature, in as much as the morie left vnto it, tendeth alwaies vnto euil and inferior things. For, as touching that little power which abideth in the same; that is like a certaine sparkle raked vp in the ashes.

That is that natural reason, enclosed about with blacke darknes, yet so that somewhat still it can discern, and iudge betweene good and euill, betweene truth and falshood; although it haue no power to fulfill that which it alloweth; neither enioieth a perfect light of the truth, with soundnes of her affections.

Hence, O my G O D, is it, that as touching the inward man, I am delighted with thy law; knowing that thy statutes are good, righteous, honest, and that they reprove euill & wickednes, and teach what is to be avoided

Gene. 8, 21

Math. 15, 19

Rom. 7, 14

15, 18

John. 1, 5

2 Peter. 1, 4

Rom. 7, 14

Philip. 3, 13

2 corin. 3, 14

Math. 6, 22

Rom. 7, 23

1 Tim. 1, 8

Roma. 7, 14

15, 18

The third booke

Roma, 7, 13 auoideft. But in my flesh I ferue the
law of finne, whileft I obey the appe-
tite more then reafon.

Hence it is that to wil is prefent
with me, but alas I find no meanes to
perform. Hereof it is that oftentimes
I purpofe to doe manie thinges well
but becaufe thine heavenly fauour is
wanting^a which may helpe mine in-
firmities, by a liode refiftance I flide
backe and tire. Yea, hereof it is, that I
know indeed the waie or righteous-
nes, and fee as in a glaffe what my du-
ty is^a, but through the waight of my
finne^a I haue no power to arife vnto
perfection.

O Lorde, howe greatly doe I lacke
thy Grace both to begin what good
is, and alfo to proceede throughly in
goodneffe^a. For without it can I doe
nothing^a; through the helpe thereof
I can do al things in thee^a.

O heavenly grace indeed^a, with-
out which neither the merits of mā^a
nor the gifts of Nature are of price^a.
O Lorde, without thy grace neither
learning^a, neither riches^a, neither
beautie^a, nor ftrength^a, nor wit,
neither eloquence^a, is of any waight
before thee.

For the gifts of nature are common

^a Pl, 104, 29

^a Rom, 7, 15

^a Wif, 9, 15

^a Phil, 2, 13

^a Iohn, 15, 4

^a Phil, 4, 13

^a Rom, 5, 20

^a Rom, 3, 20

^a Galat, 2, 16

^a Rom, 11, 3, 6

^a Ro, 11, 17

^a 18

^a 1 Cor, 1, 19

^a 20

^a Luk, 12, 16

^a 17, &c

^a Luke, 16, 22

^a 23

^a 24

^a verse 25

^a 2 Sam, 18, 9

^a 10

^a 1 Sam, 17

^a verse 4, 5, &c

^a Actes, 12, 21

^a 22, 23

of the Imitation of Christ.

to the wicked as well as to the good^d: but grace is a gift peculiar onely to the elect^e, which who so hath, are counted meete and worthy eternall life. Finallie it is so excellent, that wout it neither the gift of prophesie, nor the working of miracles^f neither the profounde knowledge of secret things, is any thing worth: yea neyther faith nor hope, nor any other vertues are accepted in thy sight without love and Grace^g.

O blessed Grace, which makest him rich with vertues, who is poore in spirit^h, and him humble of minde, who is rich for goodsⁱ: Come, come down to me, fill me early with thy comfort, that my mind for wearines & hunger doe not faint.

O Lord, I beseech thee, impart thy grace vpon me^k, that is sufficient for me^l, though I haue nought else that Nature would require. Yea I protest if that bee with me, I wil dread no temptation nor trouble whatsoever^m, that is my strengthⁿ, that bringeth comfort and helpe^o: yea it is both mightier than al enemies^p, and wiser than the prudent^q.

It is the mistres of truth, y teacher of discipline, the light of the minde^r,

the

Jer. 9, 23

Psal. 73, 1, 3

Ro. 11, 5, 6

Mat. 7, 22

1 cor. 13,

verse. 1, &c

Math. 5, 3

Rom. 11, 20

Luk. 1,

1 cor. 11, 9

Psal. 33, 4

Ro. 8, 35

Psal. 18, 2

Psal. 19, 1

Rom. 8, 3

1 cor. 1, 10

Mat. 11

Luke 10, 21

The third booke

the comfort in affliction, the expeller
of sadnesse, the remouer awaie of
psal. 86. 3 care, the nourisher of religion, the
4, 7, 19 mother of teares; at a worde, without
it what am I but withered wood, and
Ioh. 15. 4 a root most vnprofitable, and to be
5, 9 cast away.

Wherefore, O Lorde, let this thy
Grace both go afore, and also follow
me, whereby I may continuallie ap-
ply my selfe vnto wel doing through
Iesus Christ thy sonne, Amen.

Chap. 62.

That we ought to deny our selues, and to
imitate Christ by the crosse.

LORD,



He more thou lea-
uest thy selfe, my son,
the nigher thou com-
mest vnto me.

As our wardlie to co-
uet nothing, causeth inward peace, so
inwardly to forsake ones self, ioineth
man to God.

My minde is, that thou learne a
perfect deniall of thy selfe in my will,
and that without al contradiction or
muttering. Followe thou mee, I
am the way, the truth and the life.

With

Without a way men walke nor, without a truth men know nor, without a life they liue nor. I am the way wherein thou must walke, the truth whereunto thou must sticke, the life for which thou must hope. I am the way inuolable, y^e truth infallible, the life euerlasting. I am the right waie, the chiefest truth, the true life, the blessed life, the life increaseth.

If thou goe forward in my waie, thou shalt know the truth, and the truth shall so make thee free, that thou shalt attaine vnto euerlasting life.

If thou wouldest enter into life, keepe the commandements. If thou wouldest knowe the truth, beleue me. If thou wouldest be perfect, sell all. Wouldest thou be my Disciple? then deny thy selfe. Wouldest thou attaine vnto a blessed life? then despise the life present. Wouldest thou be extolled in heauen? then debase thy selfe on earth. Wouldest thou raign with me? then suffer with me. For onely the seruantes of the crosse doe finde the way of happines, and of a true life.

SERVANT. O Lord Iesu Christ, for as much as thy way is narrow & odious

1 Ioh. 15, 18 odious to the world^a, giue me grace
19, 20 with thee to despise the world^c. For
2 Ioh. 1, 15 neither is the seruant greater than
16, 17 the Lorde, nor the discipule aboue the
maister^d.

Mat. 10, 24 Let thy seruant be exercised in the
Luke. 6, 40 way, because therein my saluation, &
Iohn. 13, 16 true holines doth consist^e. Whatso-
Iohn. 16, 20 euer I reade, or heare without the
Ps. 119, 6 same can neuer fully recreate or de-
Ps. 25, 12 light me^f.

Ps. 119, 14 LORD. Sonne, seeing thou hast
103. 111 read, and knowest all these things,
127 blessed shalt thou bee, if thou fulfill
Mat. 7, 24 them^g. He that vnderstandeth and
25 fulfilleth all my commandements, lo-
James. 1, 25 ueth me, and I will loue him againe^h,
1 Ioh. 14, 22 and reueale my selfe vnto him, and
bring it so to passe that hee shall sit
with me in the kingdome of my Fa-
therⁱ.

SERVANT. Grant therefore,
Lord, that what thou hast saide and
Ps. 78, 28 promised may come to me^b.

13 From thine hands I haue receiued
the crosse, I wil beare the same euen
to the death, as thou hast enioined
Luk. 21, 19 me^c.

Double the life of a true Christi-
an is the crosse, but that is the waie
into heauen^d, neither backward, nor
from

of the Imitation of Christ.

from our course we may not go^e.

Fight brethren, let vs proceed together: Iesus wil bee with vs^t for Iesus sake, we haue taken this crosse vp on vs, let vs perseuere in the crosse for Iesus sake^s. He wil helpe vs, who is our capitaine and goeth afore vs^h.

Lo, our king goeth in before vs, fighting on our behalfeⁱ. Let vs followe manfully^t, let no man bee dismayed; let vs euen valiantly appoint to die in battellⁱ, neuer let vs staine our honor by flying from the crosse^m.

Chap. 63.

*That we should take heed of despaire,
though we fal sometime.*

LORD.

Sonne, patience and repentance in aduersitie^a, dooth more please me than much ioy, and deuotion in prosperity.

Why art thou vexed at so smal a thing spoken against thee? the which were it greater shoulde not mooue thee^b.

Care not for this, it is no newe thing, nor the first^c, and shall not be the last, if thou liue longer.

O. I. Thou

^a Luk. 9, 62

ⁱ Mat. 28, 20

Iohn 16, 23

^s Mat. 5, 11

Iohn. 15, 19

20

^h 1. Pet. 2, 11

22, 23

^b Phil. 2, 5

6

7

ⁱ Hebr. 12, 1

2, 3, 4

Reu. 17, 14

^a P sal. 37, 1

ⁱ 1. Tim. 4, 11

ⁱ 1. Tim. 6, 11

^s 2. Tim. 2, 3

^m Luk. 6, 10

^a saie. 30, 15

Luke. 21, 19

^b Mat. 5, 11

^c Hebr. 12, 3

ⁱ 1. Pete. 2, 11

22

Thou art man good inough, while prosperitie doth last^a; yea thou canst giue counsel also to other, and encourage them with words: but when sudden aduersitie is at hand, thou art straight-waie without both counsell and courage^c.

Weigh what thy frailtie is, of which thou hast prooffe oftentimes in little chances. Notwithstanding these and such like, are good for thee^d.

Cast these things out of thy mind as thou knowest thou shouldest doe; and if they touch thee, endeuor that they neuer ouerthrowe thee, nor ouer trouble thee: at the least wise beare them patientlie^e, if thou canst not ioyfullie.

Nowe if thou heare such thinges against thy wil, and conceiuest indignation thereat, bridle thy selfe, and take heede that nothing slip out of thy mouth, whereby the little ones maie be offended^f. So wil both this perturbation of thine quicklie be settled, and thy griefe of minde, through the returne of Gods grace, be turned into ioy.

I yet liue, saith the Lord, readie to helpe, and extraordinarie to comfort thee, if thou cal vpon me^g religi-

ously

^a Ma. 16, 33

33

Luke. 22, 33

33

Mat. 26, 69

70

Luke. 22, 56

57

Psal. 119, 67

71

Prouc. 3, 11

12

Hebru. 12, 7

8

Roma. 1, 3

verse, 12

James 1, 2

2

Mar. 18, 6

7

Mark. 9, 42

Luke. 17, 4

2

Psal. 59, 15

Psal. 91, 15

Esai. 49, 8

of the Imitation of Christ.

ously in faith^k.

^k Mat. 21, 22

Bee thou patient and prepare thy selfe to great troubles^l. Thou muste not therefore be out of hart, though thou see thy selfe greatly to be afflicted, & tempted greivously^m. Thou art a man, no God; neither Angell, but flesh.

James 1, 6

^l Psal. 17, 14

Psal. 34

¹ Cor. 16, 13

verse 13

^m James 1, 1

Thinkest thou alwaies to abide in one and the same state of godlinesse? when neither the angel in heavenⁿ, nor Adam the first man in paradise^o could, for both fell quickly?

ⁿ Job. 4, 18

^o Petr. 2, 4

Jude 6

I am he, who will both strengthen the mourners with health^p, and exalt vnto my dignity such as acknowledge their owne weaknes^q.

^p Gen. 3, 17

^q Psal. 113, 7

verse 14

^r Psal. 145, 19

Luke. 1, 52

SERVANT. O Lord, for thy words more sweete to mee than hony, and the hony combe^r, I thanke thee.

^r Psal. 119

verse 103

Alas in such calamity and troubles what should I doe? diddest not thou strengthen mee with this ghostly speech^s?

^s Psal. 119, 92

So that at length I may come vnto the port of saluation, what skilleth it what and howe great things I endure?

^t Rom. 8, 18

35, 36

O Lord grant me a good end; and a blessed departure out of this life. O my God, remember me^u, and guide mee

^u Luk. 23, 42

The third booke

me the right way into thy kingdome,
Amen.

Chap 64.

That high matters and secret iudgements
of God should not be fear-
ched after.



Hard matters, my
sonne, & of the secret
iudgements of GOD
take heed thou dispute
not^a. I say, reason not

^a Pro. 3. 5. 2

Eccle. 3. 22

²³

²⁴

^b R. 6. 17, 18

¹⁹

either why this man is so reiect^d, or
that man in such fauour^b; why this
man is so miserablie afflicted, that
man so highly aduanced.

^c Isa. 40. 28

These things are beyond the reach
of man, neither is any reason or dis-
putation meete inough to search out
the counsell of the almighty^c.

^d Psal. 119.

verse 137

^e Psal. 19. 5

Therefore, when either the enemy
dooth bring these thinges into thy
minde, or else some curious fellowes
inquire of thee, answere vwith the
Prophet^d: Righteous art thou, O
Lord, and iust are thy iudgements.
Again^e say, 'The iudgements of the
Lord are true, they are righteous al-
together.

For my iudgments are to bee fea-
red

of the Imitation of Christ.

red, not to be discussed, in almost as
they are about the capacity of man. ^f Rom. 11, 33

Do thou neither enquire nor dis-
pute touching the merites of saints,
who either was more holie in the
world, or is more glorious in heauen.
For these things oftentimes breede
strife and vaine contentions, yea
and moreover they nourish pride, &
ambition, whereof spring enuy, and
discords^h, whiles one dooth proude
contend one to be more holy and re-
ligious than another.

The desire to learne, and to finde
out these things gets no profit at all;
but displeasure of the saints. For I am
not the God of dissention, but the
God of peaceⁱ; which peace confis-
steth in true modesty^h, not in arro-
gancie of mind^l.

Some through good wil are more
inclined toward these than towards
those: but that doe they rather of hu-
mane affection, than of heavenly^m.

I am he who made al the saintesⁿ,
who haue endowed them with gifts^o
and exalted them to glory^p. I knowe
what euery one hath deserued, I pre-
uented them with most liberall bles-
sings^q; I before the world beganne,
foreknew who were to be loued^r; I

Ioh. 15, 16 choose them out of the world^e, nor
they me; I, of my great fauour called
Rom. 8, 30 them^e, and drew them^e mercifullie
Iere. 3, 31 ynto mee, I leade them through ma-
Iohn. 6, 44 nifold tentations^e, and poured most
65 singular comforts vpon them^e; I
Heb. 11, 32 gaue them power to perseuere^e, and
33, 34 crowned their patience^e; I knowe
Psa. 94, 19 both the first and the last^e; I loue all
1. Cor. 1, 7 men most wonderfullie^e, I am to be
1. corin. 4, 7 praised in all my saints^e, and in each
5, &c of them honoured and glorified, who
Phil. 1, 12 haue so gloriouſſie exalted such as I
13, 14 did predestinate^e, and that without
Philip. 2, 31 anie merits at all which they hadde
2. Timo. 2 done^e.
verse 12
Reuel. 2, 26

Therefore who so despiseth euen
the least of my seruants, doth not ho-
nor the great^e. Because I haue made
the small as well as the great: so that
hee who derogates from anie of the
saints, derogates from mee; and from
all the pattakers of the celestial king-
dome.

For al are one through the band of
loue; they all thinke one thing, they
mind one thing, and they loue al as
one^e.

Yea, which is farre more strange,
they loue me more than themselues,
or any merits of their owne^e. For
being

of the Imitation of Christ.

being rauished aboue themselves, & carried away from al selfeloue, they proceede wholly into the loue of me, so that nothing canne either turne them away, or keepe them downe^k. For being full of eternall truth, they burne with the fire of loue vnquenchable.

^k Rom. 5.3

4.5

Rom. 8. 35

36

Let therefore carnall, and fleshlie men, who know nothing but how to loue their priuate ioyes^l, surcease from prating about the state of the godly^m. For they ad vnto, and diminish from their praises, according as in affection they are inclined, not as pleaseth the eternall truth.

1. COL. 1. 35

m 1. COR. 2. 14

Many are ignorant, but they especially, who being smally inlightened, can seldome loue any man with a perfect spiritual affection of loueⁿ.

n 1. Ioh. 2. 9

10. &c

Some through naturall & humane affection are inclined towards these men, and toward those; and as they thinke of earthly; so they iudge of heavenly things^o.

o Wis. 9. 13

14. 35

Iohn. 8. 19

Ioh. 3. 3. 4. 5

p 2. Timot. 1. 16

verse 16

r Pet. 1. 21

q Mac. 13. 11

Iohn. 8. 12

2. Epr. 2. 1

But vnspokeable is the difference betweene those things which vnperfect men do dreame of, and between that which men spirituallie inlightened from aboue^p do behold^q.

Therefore my sonne, wade not curiouslylie

The third booke.

riouſſie in thoſe matters, which paſſe
 *Exec. 3, 13 the reach of thy wit^r: but bende thy
 23, 24 whole ſtudie, that thou mayeſt bee
 *Matth. 5, 3 found the leaſt in the kingdome of
 God^r.

Now in caſe a man knew who were
 either more holie for zeale, or in
 place more honorable than the leaſt
 in the kingdome of heauen, what
 good woulde that knowledge bring
 him, but onlie to make him the more
 *Eccl. 1, 13 humble in my ſight thereby^r, and to
 breake the oftener into the praife of
 my name.

He pleaſeth God better that thin-
 keth how great his ſinnes, and howe
 little his vertues are^r, and how far he
 *Mat. 18, 1 is from the perfection of godlie men,
 2 than he doth which diſputeth about
 the highneſſe & baſeneſſe of the Saints
 of God.

They glory not of their owne me-
 rites, in aſmuch as they aſcribe no
 goodneſſe to themſelues, but confeſſe
 that whatſoeuer they haue, cometh
 from me^r, who hath giuen them all
 *1 Cor. 4, 6 things & of mine infinite mercy and
 7 loue.

And they for their parts are filled
 *Pſal. 16, 11 with ſuch fulneſſe of the Godhead, &
 *John. 16, 22 33 ioy^r, that they lacke no glory, nor
 felicitie

felicity at al.

The saints the more brighter in glory, the more humble are they^a, and the nigher and dearer to mee. Therefore shall you finde it written, that they cast their crownes before the throne of God^b, and with faces toward y^e ground before the lambe^c, worshipped him who liueth for euer and euer.

^a 2. cor. 12, 4

5, 10

^b Reu. 4, 10

11

^c Reuel. 5, 8

12, 13

Many reason who is greatest in the kingdom of God^d, which neuer reckon whether they bee themselues to be counted in the number of y^e least.

^d Mat. 18, 1

Mark. 9, 32

Luke. 9, 46

In heauen to be euen the least is a great thing, where al be great. For all both shal bee called^e, and are^f the children of God.

^e Math. 5, 9

Marth. 6, 9

^f Mat. 13, 12

Marth. 25, 34

^g Esa. 60, 12

He that is least shall become as a thousand^g; and hee that is an hundred yeeres old, being a sinner, shall die as a yong man^h.

^h Esa. 65, 22

For when the disciples demanded who in y^e kingdom of heauen should be greatest, they had this aunswere made themⁱ: Except ye be conuer- ted, and become as little children, ye shal not enter into the kingdome of heauen. Whosoever therefore shall humble himselfe as this little childe the same is the greatest in the king-

ⁱ Math. 18, 3

The third booke

dome of heauen.

Wo then to them who disdain to humble themselues with little ones. For the gate of the kingdome of heauen is too lowe for them to enter in therat. Wo also to the rich, who haue their confortes in this worlde. For they shall stande howling without, when the poore are entred into the kingdome of God.

But yee meeke ones reioyse; and bee glad yee poore. For yours is the kingdome of God, obeying or wal king in the truth.

Chap. 65

That all our trust and confidence must be fixed on God alone.



My Lorde wherein is mine hope fixed in this life or what is my greatest comfort of all thinges which are anie where vnder the cope of heauen. It is thou my Lorde and God, whose mercy is infinite.

When was it with me either wel, if thou wert absent; or ill, if thou wert present?

Doubtles I would choose to be rather

Mat. 23, 13

Luke 6, 24

Mat. 25, 41

Luk. 16, 23

24

Mat. 11, 29

Math. 5, 31

Psa. 100, 5

Psal. 103, 11

Iam. 1, 22, 13

Eccl. 1, 2

Pf. 104, 27

28

29

of the Imitation of Christ.

ther poore for thee^e, than rich without thee^e: and rather with thee to be a pilgrime on earth^e, than without thee to possesse heauen^e.

Where thou art, there is heauen^e; where thou art not, there is hell, and destruction^e.

Thou alone art the thing which I desire^e; therefore neede haue I to sigh, to crie, to praie vnto thee^e.

Finally, I can trust none, that can helpe assist mee in my troubles, but thee alone my God: thou art mine hope^e, thou art my confidence, thou art my comforter in all thinges most faithfull.

All men seeke their owne^m, but thou desirest nought but my welfare and profitⁿ, and turnest al things for me to good.

In that thou laiest me open to tentations and troubles, it is altogether for my profit^o. For thy woont is a thousande waies to trie such as thou louest^p. In which trial thou oughtest no lesse to be loued and praised, than if thou didst replenish me with al celestiall comforts^q.

Wherefore in thee my Lorde and GOD, I place all mine hope and confidence^r, on thee, doe I laie al

my

• Marth. 5.

• Luk. 6.

• Luke. 10.

• Luk. 9.

• Esai. 1.

• Psal. 1.

• Ps. 104.

• Ps. 119.

• Psalm. 4.

• Psal. 50.

• Psalm. 130.

• Psal. 18.

• Phil. 3.

• Eze. 18.

• Ps. 119.

• Ps. 119.

• Ps. 119.

• Ps. 119.

• Job. 7.

• Exod. 20.

• Exod. 20.

• Exod. 20.

• Deute. 13.

• Deute. 13.

• Deute. 13.

• Hebr. 12.

• Hebr. 12.

• Hebr. 12.

• Hebr. 12.

• Hebr. 12.

• Hebr. 12.

• Hebr. 12.

• Hebr. 12.

• Hebr. 12.

The third booke

Pfal. 61, 2 my calamities & troubles ¹. For with
Pfal. 62, 7 our thee whatsoeuer I beholde is all
¹*Psa.* 103, 24 fraile and transitory^r.

^{25, 26, 27} For neither can frinds profit^r,
Malach. 3, 6 nor strong men helpe^r, nor wise
Hebr. 1, 10 men counsell well^r, nor learned
^{11, 12} bookes comfort^r; nor riches saue^r,
¹*Psa.* 118, 8 nor secret places hide^r, vnles thou
<sup>2, Mac. 15 be present and help, strengthen com-
^{verse} 25 fort instruct, and keepe.</sup>

^{26, 27} For whatsoeuer seemes to belong
Psa. 33, 16, 17 to the attainment of peace and fel-
¹*Psal.* 1, 2 icie, without thee, is nothing, and
^{11, &c} brings indeed no felicitie at al^r.

^{1. co.} 1, 20 So that thou art the cheefest end^d,
¹*Luk.* 16, 32 the perfection of life, and the pro-
¹*Psa.* 147, 8 foundnes of speech, in thee to trust
¹*PL* 134, 39
Hos. 13, 10, aboute all things is the cheefest com-
¹¹ fort of thy seruants.

^{4. 1. cor.} 15, 28 On thee doe I looke^r, in thee doe
^{verse} 28 I trust^r, O my God, and father of mer-
¹*Psal.* 33, 1 cie^r.

¹*Psal.* 31, 1
Psal. 71, 1
¹*1. cor.* 1, 3 Blesse, make my soule holie with
celestial happines, that it may be thy
sacre¹ habitation, and seat of eternal
glory, a temple pure from all filthi-
nes^r, which may not offend the eies
of thy maiesty.

¹*1. cor.* 3, 16
¹⁷*Cori.* 6, 19 O Lord, according to the greatnes
of thy mercie, and according to the
³⁰*Psal.* 51, 1 multitude of thy compassions^r looke
vpon

of the Imitation of Christ.

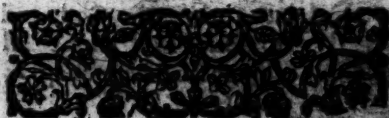
upon me; and heare the supplication
of thy poore seruant^k, liuing far off a
banished man in a sauage countrey^l.

Protect, and keepe the soule of
thy poore seruant^m among so manie
dangers of this mortal life; and bring
me by the conduction of thy fauour
into the country of eternal glo-
rieⁿ through the waie of
peace^o: Amen.

^k Psal. 34. 6^l Gen. 47. 9^m Hebr. 11. 13ⁿ 14. 15. 16^o Psal. 71. 3^p Reu. 21. 3^q Luk. 1. 79

1. Tim. 1. 17

Now unto the King everlasting, im-
mortal, inuisible, unto God, only
wise, be honor and glory
for ever and ever
Amen.



Certaine speciall praiers, contained in this booke.

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vse, if thou
wilt pray
vnto god,

to a-
void



This discourse is diui-
ded into three partes or Bookes, the first
whereof hath 25. chapters,
whose contents be these.

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